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I.—LITERATURE OF MISSIONS. SHAFTESBURY, THE EVANGELISTIC EARL.

[EDITORIAL.—A. T. P.]

WHEN Constantine, in 330, resolved to build the New Rome on the site of Byzantium, he was himself marking out the boundary lines on a scale of more than twice the magnitude of the old city. One of his followers ventured to remonstrate against so impracticable a scheme as to inclose within walls such an extent of territory. But the founder of Constantinople replied, "*I am following Him who is leading me.*"

When we laid down those two imperial volumes* in which Mr. Hodder has so graphically portrayed the most many-sided life of the century if not of history, we felt overwhelmed by the magnitude of the scheme on which that life's activities were projected. But the coster-earl built more wisely than he knew. He followed One who led him, and who had for that life a sphere so wide and so varied in its service. The story of such a man is peculiarly valuable at this crisis of history. It illustrates what a single man can be to his own generation directly, and to all coming generations remotely, by simply giving himself to every work in the spirit of a true evangelism. We are reminded of Admiral Foote, who, when the King of Siam came on board his flagship to dine with him, asked a blessing on the food; and when the king said, "You do just like the missionaries," the Christian commander beautifully replied, "Yes, I, too, am a missionary."

It is well worth while to glance at this career of an English nobleman, whose nobility was less that of the garter and the escutcheon than of the Christian and the universal benefactor. We may learn from it one grand lesson: that he who hallows life with a consecrated missionary spirit and purpose may work out a truly missionary service wherever he goes and whatever he does. Shaftesbury had the marvelous power of turning every employment and environment into a new opportunity for evangelism. In even so unlikely a place as the Houses of Parliament he preached the gospel. His pen and his tongue were constant tonics and stimulants to the work of missions both at home and abroad. Robert Morrison in China, William Carey in India, Robert Moffat in Africa, Eli Smith in Syria, Justin Perkins

(* "Life of the Earl of Shaftesbury," by Edwin Hodder. 2 vols., 8vo. London.)

in Persia, Adoniram Judson in Burmah, never did a more thorough missionary service than did Ashley Cooper, Earl of Shaftesbury.

During a public life spanning a period of more than fifty years he was identified with more organizations and measures for the uplifting of humanity than any other man who ever lived. Though heir to titles and estates, he found no man so poor and degraded, no child so filthy and repulsive, no place so dark and dismal, as to dishearten him in his errands of mercy. Wherever he went he found existing evils which were a disgrace to a Christian civilization. The condition of the insane patients in hospitals, of wage-workers in factories and mines, of dwellers in tenement-houses and lodging places for the poor, of the outcast population in towns and cities, of bootblacks and chimney-sweeps, drew out the sympathies of his soul. But he neither wasted his energy in remonstrance, nor exhausted his emotions in sentiment, but he set himself personally to reform every abuse and to remedy every evil. Michael Angelo corrected one of Raphael's mistakes, not by criticising his work, but by simply sketching another wall-figure on a larger scale, and writing over it, "*amplius*"—broader. Shaftesbury likewise criticised "by creation rather than by finding fault." And, in all his herculean labors, among the seats of the highest or in the slums of the lowest, one purpose moved him: loyalty to Christ and the gospel.

So absorbed and engrossed was he in his mission for humanity that he seems almost omnipresent. To-night he is at the vagrant's hiding-place, the Victoria Arches under Holborn Hill, rousing the poor sleepers from their damp bed of rotten straw filthy with vermin, and leading them to the Ragged School, to sit by their side and by loving counsel stir in them hopes and longings for a true life. To-morrow, at Exeter Hall, he takes the chair and thrills a host of veterans who are holding a council of war, in the interests of the life-long conflict with human wrongs; he inspires new zeal, kindles new enthusiasm, provokes new emulation. Again he stands in the midst of five hundred acknowledged criminals, without weapon or guard, and calmly and courteously advises them how to get out of the clutches of evil habits and into an honest livelihood. Yet again, in the House of Lords, he draws aside the veil, and discloses to the peers of the realm the actual, factual tragedies enacted daily within a few squares of Westminster Cathedral, or among the operatives in the foremost factories of the land.

That tall, pale, thin, careworn man puts his shoulder to the wheel where others would think humanity hopelessly bemired, and instead of waiting for some Hercules to come and help him, lifts with all his might. And that one man carries through Parliament scores of relief bills, in the face of opposition, and what is worse—inertia. He shortens hours of labor, secures sanitary provisions and educational

opportunities, better wages, better homes, and whatever else can improve the condition of the poor working-people. There is nothing, near or far, that is wrong, oppressive, unjust, unmerciful, in which he is not personally interested. He does not, like Mrs. Jellyby, look past the misery at his side to dream of some philanthropic scheme in Boorioboola Gha ; nor, like too many other small souls who claim that "charity begins at home," does he exemplify the sordid selfishness that begins at home and stays there.

No wonder that when, as the autumn leaves fell in 1885, his bier stood in Westminster Abbey, a nation wept. Throngs of the common folk leave scant room for the simple funeral cortege to pass through the streets. There they stand—the men with bared head and mourning badge on the coat-sleeve ; the women with crape on the bonnet and tears in their eyes ; artisans and seamstresses, factory hands and flower girls ; they come from homes, refuges, asylums, training-ships, ragged-schools ; costermongers and bootblacks, reformed criminals and reclaimed women, stand without. Within the great Pantheon of England's dead, royalty and nobility, dignitaries of church and state, the leaders and the literati, lords and ladies, crowd to pay the last honors to the illustrious man, who, being human, like Terence, counted nothing human as alien to himself. When before was there ever such a burial scene ? where prince and peasant met in an equal sorrow, and where on the same coffin there lay side by side the flowers sent by a crown princess and by London's flower-girls !

To give a complete review of such a long and laborious life would consist neither with our space nor our aim. But, if we may get some point of view from which to command the whole horizon, we may get some conception of the bolder, more conspicuous features of an almost limitless landscape ; and so we shall seek to discover some secrets of the power and success of this singularly consecrated life, which is perhaps the greatest lesson on missions which the nineteenth century has yet taught us. We incline to emphasize it the more because it illustrates the great fact that the *sphere* of our service is comparatively inconsequential. Not *where* we go, but *how* we go, is the all-important matter. He who has within him the love of Christ and the love of souls, the divine enthusiasm of humanity, the passion to do good, cannot be placed amiss. He will transform any work into a divine calling.

Shaftesbury was a *man of one idea*. Early in his career he laid down the law which ruled his life, that the English nation's best policy was to declare Christian principles the basis of its government and the law of the land. That was his "one idea." He determined, whether that declaration was openly made or not, to regard it as a fact that Britain was a Christian land, and that everything unchristian and inhuman should, at least, be compelled to face the light of investiga-

tion and exposure. One of the Erskines used to call God to witness that he had done his best to bring on a definite issue between Christ and the adversaries of the truth. Shaftesbury did the same in his parliamentary career. He compelled what was wrong to confront exposure; he tore away every curtain of concealment. He compelled those who claimed to be virtuous and defenders of right to see what was vicious and unrighteous, and then disregard it if they dared. As Voltaire shamed papal France out of persecution for religious opinion, he shamed even political partisans and demagogues into righting great wrongs. He first went himself to explore abuses; then he set himself to expose them; and, with characteristic intensity, tenacity and pertinacity, he held on to his manly and godly purpose till he wrought reform. He believed in the double power of light—to reveal and heal, to expose and transform; and was confident that life would follow light.

Costermongers especially interested him. They constituted a community by themselves, and the donkey is a member of the family with family privileges. Poor and improvident and untidy, they needed help and comfort, and he called himself a coster, bought a barrow and donkey, and then lent them to those who had none. He mingled with the costers, joined their society, and insisted that, when they communicated with him by letter, they should not forget the honorary titles, "K. G." and "Coster!" He encouraged them to Sunday rest, and by donkey shows and prizes stimulated a wholesome pride in the care of their beasts. The costers loved him; and on one occasion presented him with a fine donkey duly decorated. With rare tact he rose to receive the gift, and, with arm around the donkey's neck, said that he would ask no epitaph beyond this, that "with a patience as great and a resignation as uncomplaining as his, he might have done his own duty;" then, as the donkey was led from the platform, he humorously begged the reporters to state, that "the donkey having vacated the chair, his place was taken by Lord Shaftesbury." This scene of itself is a revelation of the man: his singular simplicity, sagacity, tact, freedom from all lordly airs; his remarkable union of a dignified manhood with a flexible adaptation to his environment, are all here exhibited and exemplified.

The best part of such a life is found in what it *stimulates others to do*. In 1861 he plead for an asylum for the middle classes. Thomas Holloway then formed a resolve to found such an institution; and twenty-five years later the "Holloway Sanatorium" was opened by the Prince of Wales. Another of Munchausen's "frozen tunes" had thawed out into the music of action.

Nothing is more important in this life of many-sided philanthropy than the fact of his *soundness of doctrine*. There is a current impression that laxity of doctrine and the "enthusiasm of humanity"

are somehow linked ; that orthodoxy is narrow, unsympathetic, uncharitable ; and that it is the liberal thinkers who are the liberal givers. Here is a standing refutation of the idea that a man must be a heretic to be a worker for men and a winner of men. The Earl was from deepest conviction an old-fashioned believer, and belonged to the extreme wing of that evangelical party from whom have sprung the great philanthropic movements of the century. His orthodoxy was of no compromise pattern. He held to the total depravity of the human heart, the need of the new birth and of simple faith in the inspired Word and the atoning blood ; he believed in prayer and Providence, in the resurrection of the dead and a coming judgment. His theology had three vital points ; a divine Christ, an atoning sacrifice, and a coming kingdom. Notwithstanding its unpopularity he believed in the literal return of Christ as the only hope of humanity. To him all things move toward that event. The world cannot be saved by human agency. We may and we must preach this gospel "for a witness in all the world ; and then shall the end come." For all this misery "the only remedy is in His return, for which we should plead every time the clock strikes !"

Shaftesbury's identification with the poor was not formal but real. When in 1860 the Ragged Schools of London presented him with their testimonial, he replied that he would rather preside over the Ragged School Union than command armies or sway empires.

Nothing in the character of this superb man attracts more than his habit of *discriminating if at all in favor of the most degraded and destitute*. To have seen him at St. Giles' Refuge, talking to ragged, barefoot, homeless boys, drawing out from them frank confessions as to their vicious and criminal habits, kindling in them new hopes of an honest and industrious life, and planning for them a way to such a goal—this was to see him at his best. For thirty-two consecutive years he presided and spoke at the meetings of the Ragged School Union. It was his habit to look at every question from the point of view of the poor and the outcast. The shoeblacks, like the costers, called him "our Earl ;" ragged urchins and half-starved gamins during one winter were fed with 10,000 basins of soup and bread, made in his own house and sent to supply their needs. He had boundless faith in the *power of the gospel* to uplift, save and sanctify. In the worst and lowest he saw a germ of good that could be made to grow into a heavenly plant.

He was an aristocrat by lineage but a democrat by principle. He believed with Burke that the condition of the common people is the condition of the commonwealth. We may call the great lower stratum of society "the masses," as though it were only an aggregation or conglomerate of dead matter, but these masses have marvelous powers to heave and shake and cleave the upper crust. There the volcanic fires burn and

thence the earthquake shocks come. The base of the pyramid is much broader than the apex, but if it be laid in the marsh or the quicksand the whole structure sinks. Shaftesbury's tastes, like F. W. Robertson's, were with the elect aristocracy ; but, like him, his principles were with the mob. His great aim was to lift the common people to a higher level, and, because the only way to find a solid fulcrum for his lever was to get down to their plane, he would not accept any honor or office which put them at too great a distance. When, in 1855, Palmerston urged him to take a place in the ministry of the realm, he answered: "I cannot satisfy myself that to accept office is a divine call ; but I am satisfied that God has called me to labor among the poor." Of one-half of his life that sentence is the key. When again, in 1866, Lord Derby urged him to accept a high office, he said, "1,600,000 operatives are still excluded from the benefits of the Factory acts, and, so long as they are unprotected, I cannot take office."

Much of his public work bore *directly* on evangelism. As late as 1855 he found an unrepealed law, forbidding gospel teaching and worship in private houses where, besides the family, over twenty persons were gathered. Under such an enactment any religious gathering, not under the protection of the established church, might be dispersed as an unlawful conventicle ! Shaftesbury moved for the repeal of this relic of barbarism. He presented the facts : millions of non-churchgoers ; all the churches together unable to cope with prevailing immorality and infidelity ; the need of using every agency to pervade society with the gospel ; and he showed how if literally construed that law would shut up every Bible class, Sunday school, cottage lecture and ragged school, and make the 25,000 annual meetings of the City Mission unlawful.

Of course he met opposition. Indifferentism said the decree was a dead letter ; he replied that a dormant reptile is not dead, and may be warmed into life when occasion serves.* Ecclesiasticism fought him, but he insisted that "permission" to breathe is no more absurd than permission to pray or praise, teach or preach ; and that, with no limits save those demanded by public morality or safety, every Englishman should enjoy his right to worship God when, where and how he pleased.

He was a man of *many sympathies*. The unity of his purpose was not more conspicuous than the multiplicity of his labors and interests. If he was narrow at the point, he was broad at the blade. While he was fighting the "Improvement Companies," that, while displacing old tenements by newer houses, drove the poor into overcrowded dwellings or compelled them to lodge at a great distance from their workshops or else pay excessive rents, he could originate a sanitary commission in connection with the war in the far East.

* Lord Brougham.

Florence Nightingale equally with the sewing girl called him "our leader." The tortures to which chimney sweeps were subjected in hot, sooty and narrow flues; the sufferings of children while training for the circus-shows; the snares laid for the virtue of young girls—all these drew out his sympathy.

Shaftesbury's evangelism was of the *individual sort*, private and personal. Never did he lose a chance of bringing the subject of religion before either a community or an individual. There are some people who are forever talking about evangelizing the masses, but who never attempt the work of winning souls *one by one*. Somebody quaintly says that the priest and Levite who passed by the wounded man were on the way to preach to the masses and could not stop to take care of one man even if he were dying.

He protested that in a country where 100,000 souls were every year added to those who had neither church, pastor, nor sacraments, and 500,000 persons were absolutely without any religious instruction, the church that restricted evangelism, nay did not lead in evangelism, would soon die of dry rot, if not by divine judgment. That sentiment is one text from the Earl's life that might well be cut in stone upon the walls of every church building in Christendom!

Of course such a man took the lead in every effort to evangelize the cities and gather in those who go to no church. He rejoiced when thousands thronged Exeter Hall and thousands more went away unable to get in, during the special services held there for non-attendants. When the metropolitan theaters were opened for Sunday evening meetings, he was there often, Bible in hand, facing the motley throng; and he, like Ezra, "read in the Book of the Law of God distinctly, and gave the sense and caused them to understand the reading."* The study of Scripture was his habit and delight. He searched the Word of God and knew how to use it. He was appalled at the prevailing spiritual destitution of the people, and put forth every effort to supply it.

His self-oblivion was the fruit of a cherished principle and a cultivated habit of self-forgetfulness. He esteemed nothing his own, except his conscience. To pride he became by simple habit an alien. He helped a hobbling old woman to his place in the carriage while he mounted the box and drove up to receive military honors as Lord Lieutenant of his county; or bent to kiss the little girls who won the prizes at the humble flower shows; or went into the worst districts to carry toys to poor little children, or read and pray at the bedsides of the dying.

The Countess was a noble helper to the Earl. He said with tearful emotion that in every crisis of his life when timidity or infirmity prompted him to hesitate, she always and promptly said, "Go for-

*Neh. viii.

ward and to victory!" From the time when in 1833, a few years after his marriage, he set before her, and in no rose-colored tints, the career of self-denying service to which God seemed to call him, she never wavered. She bade him follow his duty, and resign honors of state and comforts of home, yea, even intellectual culture, to place himself on the side of the children of want and woe. And so he did!

One additional fact must be noted. The primal inspiration of all this heroically unselfish life came not from his parents, nor wife, but from Maria Millis, a humble nurse, who, before he was seven years old, taught him to pray, to study God's Word, and to love the poor. To her he attributed that first touch that set all the chords of his being vibrating at the story of the cross, and the old watch which she left him as her legacy was the only one he ever wore. When his heart was attuned to such a key, it needed only an occasion to waken life-long harmonies; and that occasion was furnished when, at fourteen years, he saw a pauper borne to burial in a rude coffin by staggering drunkards, who actually let their burden fall, and then cursed and swore. Not a mourner was following the bier, and the thought of flinging a human being into a hole without decency or humanity, simply because he was a friendless pauper, set his heart-chords trembling; and henceforth they never ceased vibrating in that minor key. Just before his death he said, "I feel age creeping on me, and I know I soon must die. I hope it is not wrong, but I cannot bear to leave this world, with all the suffering in it."

Of his activity in promoting the "Water-cress and Flower-girls' Mission;" the "Flower Shows," where prizes rewarded the faithful care of household plants; the reform of lunatic asylums, factory abuses and sanitary science; in espousing the cause of chimney-sweeps and workers in mines and collieries; in relieving the sufferings of the blind, the crippled, waifs and orphans; in fighting opium and Sabbath labor, we cannot speak in detail. His life illustrated the inexorable law of vicarious suffering. The disciple is not above his Master, who "saved others; Himself he could not save." His dedication to the cause of the friendless poor was costly; it cost pain of body, and more exquisite pain to his sensibilities; it left on his face the lines of care, it marked him as an old man when yet in life's prime. His was an alabaster flask of ointment very precious, but he broke it lavishly upon the feet of his Lord, and of His poorest and least creatures.

Of course Shaftesbury was a habitual giver. He despised the selfishness that expends itself in ample indulgence and then seeks to atone for a life of luxury by "munificent *bequests*." He said there is no such thing, but there *are* munificent *donations*. He could not keep money in the face of human want, and only his frugal habits kept him from insolvency. He knew no value in money save its power to confer good; and he held that to put it to an unselfish purpose stamps

on human coin the image of God and makes it pass current for heaven's own merchandise.

Shaftesbury, in preparing addresses, always followed a few rules. He neither wrote nor trusted to notes. He gathered and arranged facts and quotations. By investigation and then rumination he made himself master of his theme and its great outlines, and then trusted to the inspiration of the occasion. In the House of Lords, where the very atmosphere stifles enthusiasm and affords no inspiration, he sometimes, though rarely, committed a speech to memory. But he used to say that how a speech begins is of little moment, but not so how it ends; and he often committed to memory his entire peroration. But his life was one grand oration. The golden pen of heroic action, held in the hand of sublime resolve, wrote out its sentences in living deeds. No wonder it was grandly effective. Its echoes may still be heard and will long stir to similar action like the clarion peal of a trumpet along the lines of battle.

WILLIAM CAREY.

BY JAMES M. LUDLOW, D.D., EAST ORANGE, N. J.

ONE hundred years ago this sign hung over a cottage in a Northamptonshire village: "Second-hand shoes bought and sold. William Carey." Within sat a cobbler, twenty-eight years of age, careworn, burdened with the support of himself and a sickly, half-crazed wife. On a pile of leather chips, the leaves held open by lasts and awls, were books in Hebrew, Latin, Greek and French, which languages he was trying to master. On the wall was a map which he had rudely drawn and scribbled over with the statistics of the world. Some years later Lord Wellesley, the English Governor-General of India, hearing this man commend his course, said, "I esteem such a testimony from such a man a greater honor than the applause of courts and Parliaments."

The evolution of such a life from insignificant obscurity to world-filling influence and renown is a subject of study for this age. It was an evolution, not a change through mere environment, for we can detect the germ of that great after-life in its earlier years.

Carey was born in 1761, the son of a poor weaver. His early education was such as, with his marvelous powers of observation, he picked up from men and things. When a mere lad his garret-room was stocked with specimens of bugs and botany. As Solomon in more elaborate address, so the ragged boy whose genius for discovery led his playmates to call him "Columbus," "spake to them of trees, even unto the flower that springeth out of the wall; he spake also of beasts and of fowl, and of creeping things, and of fishes." He devoured the few books that came in his way. For language he had such a natural gift that he learned to read French in three weeks from a French translation of an English work, and that without grammar or dictionary. But though a genius, he had no natural endowment of piety.

He learned to lie, and once he stole. He was converted at eighteen ; married at twenty ; cobbled, peddled shoes and studied during the week days, opened a school at night for those poorer than himself, and preached for the Baptists on Sunday.

There were no foreign missionary meetings, magazines, or interest in those days. But, bending over his Bible and his last, the cobbler student felt himself swayed by the conviction that the church must go to the heathen. At a meeting of preachers he brought up the subject. The presiding officer, as wise as his age in these matters, rebuked him : "You are a miserable enthusiast ; nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first." But the Pentecostal effusion was already in Carey's soul, and it almost took the form of the gift of tongues, such was his marvelous facility for acquiring languages. He sent out from his cobbler shop a pamphlet, which, as it was the first, is still about the best missionary prospectus in the English language. Its chief suggestions were *united prayer and a penny a week* from every communicant. His genius in putting the matter and his devotion to the idea soon won him some grand friends, among them the distinguished Andrew Fuller. They at once started the "monthly concert" of prayer for missions, which is still observed so largely in England and America. In 1792 Carey preached a grand sermon, a direct result of which was the founding of the Baptist Missionary Society. As the chief projector of this grand scheme, the devoted man did not hesitate to offer himself as its first missionary.

He studied his maps. India, with its hundreds of millions, seemed to be the most needy, and, at the same time, the most promising field accessible, in that the English flag was already there. Fuller eloquently described the meeting where Carey volunteered. "We saw there was a gold mine in India, but it was as deep as the center of the earth. Who will venture to explore it?" "I will go down," said Carey, "but remember that you must hold the ropes." "We solemnly engaged to him to do so, nor while we live shall we desert him," was the pledge with which the little band practically launched the scheme of modern English missions.

Taking John Thomas, who had once been in India, as a medical helper, Carey sailed in 1793. That vast land was then without a ray of clear Christian light, except that which lingered with the remembrance of the German missionary Schwartz, and the glimmers in the homes of certain English army and civil officers. The land was divided between the various forms of Hinduism in its densest superstition, its most horrid cruelties, and the equal bigotry of Mohammedanism. The British influence being that of the camp, the trading station or the political office, showed the vices of Christian lands rather than the virtues of Christian life. The East India Company dreaded the at-

tempt to evangelize the land lest it should awaken the religious prejudices of the people and imperil their gains. Such was the hostility of even English merchants that the missionaries were denied passage to India in an English boat, and sailed in a Danish ship. Arriving at Calcutta, they were not allowed by the East India Company to engage in religious work. For five months they lived in abject poverty. Carey finally went inland, built a bamboo house in a neighborhood infested with tigers, hired out as an assistant in an indigo factory, and while thus engaged studied the Bengali language, talking the gospel in it as fast as he learned the equivalent of the sacred words. He set up in a corner of the factory a rude printing press, to which he was so devoted that the natives thought it was his god whom he worshiped. On this he printed with his own hands portions of the Bible as he translated it.

Able to earn some money in the factory, the self-sacrificing man declined to receive any salary from the friends in England. He soon fell a victim to the fever. His children sickened; one died. The insanity of his wife developed into actual mania. But he worked on without abatement of zeal. Beside his house he built a chapel and preached to the natives, though such multitudes came that they congregated outside more frequently than inside. He visited two hundred villages, every one he could reach in his boat, which was his sleeping place and his library; for all the while he was studying Sanskrit, the mother tongue of the various Indian languages. He saw that the Bible must be laid beside the Shastras of the Hindus; that it, the divine light, could evangelize India—he could not. This great soul thus faced the immense problem of making himself to India what Ulphilas had been to the Goths, and Jerome to the Latin world, giving those vast millions the Bible in their own tongue. In the meantime the letters of Carey to friends in England electrified the home church with his own spirit. To his personal influence we trace the formation of three great missionary societies: the London Missionary Society, representing various denominations of dissenters; the Scottish Missionary Society, representing Presbyterianism, and the Church Missionary Society in the Established Church. Individual Christians, too, caught Carey's enthusiasm. After reading the account of his project, Robert Haldane sold all his possessions, and gave \$200,000 to establish a similar work in Benares, which, however, was prevented by the cruel timidity of the secular authorities.

Soon Carey was joined by those grand men, Marshman and Ward. The East India Company not allowing them in their bounds they settled in Danish territory at Serampore. On Christmas day, 1800, after seven years' labor, Carey baptized his first native convert, Krishna Pal, whose hymn translated by Marshman has become an heirloom of all the modern church:

“ O thou, my soul, forget no more
 The friend who all thy sorrows bore;
 Let every idol be forgot,
 But, O my soul, forget Him not.”

Krishna was a high-caste Brahmin; he became a gifted preacher, and with his own private fortune built the first house of Christian worship for natives in Bengal.

The same year witnessed the publication of the entire New Testament in Bengali, a work which made Carey's reputation as the foremost of Oriental scholars. The British Government now found it necessary to establish a college at Fort William for the instruction of their own officers in the languages and literature of India. There was one man only in India, or the world, if we except Lord Colebrooke, who could fill its chief chair. Carey became *a* professor, but really he became *the* university. One who had seen him at work writes: “Here was for nearly a whole generation a sublime spectacle—the Northamptonshire shoemaker training the governing class of India in Sanscrit, Bengali and Marathi all day, translating, too, the Raynayana and the Veda; and then, when the sun went down, returning to the society of the maimed, the halt, and the blind, and many with the leprosy; to preach in several tongues the glad tidings of the kingdom to the heathen of England as well as of India, and all with a loving tenderness and patient humility learned in the childlike school of Him who said, ‘Wist ye not that I must be about my Father's business?’”

It was in 1804, when Carey had thirty years of life still before him, that the Governor-General of India declared that he esteemed the commendation of such a man a greater honor than the applause of courts and Parliaments.” The occasion of this praise was a notable one. In a brilliant assembly of European officers and native scholars Carey had welcomed Lord Wellesley in a speech in Sanskrit, at the time an almost unknown tongue to Europeans. It was an exploit of a great genius, at which the Sanskrit scholars of to-day marvel, although they have the aid of Carey's dictionaries and grammar, and more recent works based upon them, with which to acquire that language, while Carey had to make these tools for himself. That the following thirty years of such a man's life would be of immense influence we could predict, but the full greatness of his work no man can estimate. With the corps of scholars he brought about him he rendered the gospel into between thirty and forty different tongues, and thus brought it within the reach of over three hundred millions of human beings to whom it had been unknown. It was a beautiful custom of these translators, when a volume was completed, to place it on the communion table and dedicate it to the service of Christ. And why not? It was the offering of intellect and heart and body, of which the volume was the product. But Carey's work was wider than this, although this alone

would have warranted the praise given him at his death by Robert Hall, as "the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation;" if not that of another who pronounces him "the most honored and the most successful missionary since the time of the Apostles." (Dr. John Wilson.) We can only indicate the side work of this wonderful man. He was distinguished as a botanist and edited the journal "Flora Indica." He founded the Agricultural Society of India. He made the first dictionary of Oriental languages. He translated parts of the Hindu sacred books and made Europe familiar with the Eastern religious thought. He established the first distinctly Christian college in heathen lands, having won the patronage of the King of Denmark. He started the first newspaper in the East, the *Samachar Darpan*. His was the first clear and potent voice which the British authorities heeded, in suppressing the cruelties of infanticide, the murder of widow-burning, and the living sacrifice to Juggernaut.

Carey died at the age of seventy-three. At that time English missions had become established in India, and all sects recognized him as the divinely appointed pioneer. When on his sick bed the Metropolitan Bishop of India, the highest official of the English Church in the land, visited him, and bowing his head by his pillow asked the dissenter's benediction, feeling that no ecclesiastical honor could equal the blessing of one whom God had ordained to be the great apostle of modern missions. The learned world went into mourning when the news floated to the universities of England, Germany and America that Carey was no more. The secular authorities did well to recognize his departure as if he had been one high in political or military life, by dropping the flag to half mast, for he had accomplished more for European influence in India than any single man who represented only the State. But Carey himself seemed during his life to be the only one who was ignorant of his greatness. The humility of this sublime soul was beautifully illustrated during his last illness. Dr. Duff, then a young man, visited him. As he was leaving the chamber the sick man recalled him, and said, "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone say nothing about Dr. Carey—speak about Carey's *Saviour*."

Where ninety years ago Carey was the only ordained Protestant missionary are now about seven thousand. That single convert, Khrishnu Pal, has a goodly following of two-thirds of a million. This is the commentary on Carey's early sermon that led to the establishment of the society which sent him out as its first missionary. His text was Isaiah liv.: 2, 3. "Enlarge the place of thy tent," etc. Under this he made the two points—the heart lobes of his own life:

1. *Expect great things from God.*
2. *Attempt great things for God.*

RELIGIOUS VIEWS AND PRACTICES OF THE ZULUS.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

WHEN I received my appointment to labor as a missionary among the Zulus in South Africa one of the Secretaries of the Board in Boston expressed to me the wish that I would give special attention to the language of that people, as little or nothing had been as yet done in that direction. In following out this request, I found it necessary to go directly to the more intelligent of the Zulus, if I would have genuine samples of the language as they speak it, since among themselves they had neither a book nor even an alphabet with which to write or print one. Having learned the language, as best I could, from their best speakers, I set about getting from them the needed material for preparing a Zulu grammar.

Among the extended sketches of various kinds which I wrote out *verbatim* from the lips of some of the older and best informed that I could find among them, a good number had respect to their religious views, their divinities, their modes and objects of worship. These objects I found to be the spirits of their departed friends, the shades of their ancestors, and especially the ghosts of kings and other men of rank and renown. Of these they speak as the *amahlozi* (singular, *ihlozi*). To these they are wont to ascribe everything, good or evil. For the good, they are praised; for the evil, they are propitiated by sacrifices. Sometimes the departed spirit is spoken of as reappearing in the form of a snake, whenever the departed thinks it necessary to commune with those he left on earth. Sometimes, or at least among some of the tribes, the divinity or shade is spoken of as an *itonḡa* (pl. *amatongḡa*), a defending or preserving power. And sometimes the departed spirit is spoken of as an *isitunzi*, a shade, the soul after it has left the body. Ask the people about the end of man, where he goes when he dies, and they generally reply that he becomes an *ihlozi*, and goes off to live somewhere under ground, there to build and abide with his ancestral friends.

The ordinary and more formal method by which the people are accustomed to communicate with their divinities, the spirits of the departed, is through the *inyangḡa*, doctor, medical priest, or diviner. It would take long to describe the way in which he prepares himself for this most important profession; nor is it necessary. From the artful, ambiguous language he employs, when his services are required, one would think he must have studied the ancient Delphic oracles. In case of sickness, death, loss of property or other great calamity, a deputation is sent, with a cow or other present, to consult this medical priest, the *inyangḡa*, and find out the cause and cure of the sickness or the calamity. If the present is wanting or insignificant, the doctor or medical diviner is quite likely to excuse himself by saying that the divinities are not at home to-day, and so nothing can

be done till they return. If the deputation comes again, on the morrow, and brings the desired cow, they will find the divinities at home and the doctor ready for service.

The following is the substance of an account of going to inquire of the *inyanga* (priest), in a case of sickness, first taken, as above described, from one of the older and more intelligent of the Zulus, and then translated from his own words, with some condensation, into English: When sickness comes, someone takes something and goes to the priest to inquire about the sickness. When they arrive at the priest's, he comes out, sits down, passes the compliments, and remains silent for a time. Then he says, Come, let us go yonder. What have you brought? They say, Sir, we have brought nothing—here is a trifle. Then he says, Come, speak, that I may hear; smite (the earth with your rods), smite ye, that I may hear. They say, hear; he says, sickness. They say, hear. He says, it is in the chest; and the people say hear. He says, it is the lungs; they say, hear. He says, his paternal shade wants something. They say, hear. He says, it is the shades of his ancestors. His ancestral shades say, why is it that he (the sick man) does not care for us? Why does he no longer recognize us, since we have preserved him from his infancy? The people say, hear. Will he never build a large kraal for our sake? Why does he not recognize us? Then the people say, There, that is it. And he says, they ask, Why is it that no offering is made to them by the slaying of an animal? Then the people say, there, that is just it. Then he says, smite again, that I may hear; and they say, there, there, he is coming nearer to the seat of the difficulty. Then he says, his paternal shades are angry with him; he is diseased, he is sick; the shades are calling him. And the people say, Who told you?—hear. Then he says, Should an animal be slaughtered, he will recover. They say, hear; he says, the shades require that particular cow of theirs.

And so, when he has finished, the people give him the present which they brought, and go home. Arriving at home, the people there at home say, come now, tell us, that we may hear the words of the priest. What did he pretend to say? How did he inquire and perform? Oh! the priest performed thus: He came and followed the omen of the occasion; he came and said, he is sick, he has a disease, he is called by the shades of his ancestors, who reproach him, saying, Why is it that he acknowledges them no longer? since, long ago, they went and delivered him from great suffering, while other people died? and have they not delivered him from great evil? Why, then, does he not continue to acknowledge us and give us what we require?

And now the sick man admits it all, and says: Oh, since that which they require is thus required by themselves, who can refuse it? then the people say: Oh, yes, as you say, who could refuse a thing

when it is thus demanded by the owners themselves? How can the priest be mistaken, since he has gone so evidently according to the omen? Do not ye yourselves perceive that he has run according to the omen? Then let them have their cow, the very same which they have demanded, and then we will see whether sickness will leave me. To this they all assent. And now some one goes out, and when he has come abroad without the kraal, all who are within their houses keep silence, while he goes round the kraal, the outer inclosure of the kraal, and says: Honor to thee, Lord. Offering prayer to the shades, he continues: A blessing, let a blessing come, then, since you have really demanded your cow; let sickness depart utterly. Thus we offer your animal. And, on our part, we say, let the sick man come out, come forth, be no longer sick, and slaughter your animal, then, since we have now consented that he may have it for his own use. Hail to thee, O King! glory! Come, then, let us see him going about like other people. Then he goes back into the house, takes a spear, goes out with it, enters the cattle-fold, comes up to the cow, gives it a stab, and as the cow bellows, saying y-e-h, he says, Yes, an animal for the shades ought to show signs of distress; it is all right, just what was required. Thus the offering is made. But if the sick man fails to recover, he goes to his neighbors and says: How is this, that I have slaughtered my cow, which was said to have been required by my paternal shades, and yet I have never recovered? And they say: It cannot be so; there must be some mistake; it must have been just a device of the lips to get a man's cow. If it had been required by the shades, then why has the sick man never recovered? The priest has been fabricating a lie. He does not know how to inquire of the oracle. Let us go to another priest.

So they go to another priest, salute him, and say: Hail, friend, good news. And he says: What present have you brought? And they say: We have brought a present, so and so. And he says: Oh, the shade is not willing; he is absent. Then the messengers return, and go to another, and after the usual salutations the priest proceeds to inquire of the shades as to the trouble in hand, its nature, cause and cure, as did the other priest. After a long-continued consultation, much smiting, and hearing, and reporting, the priest comes out to say: The sick man's paternal shade is calling him to an account, saying, Why does he abuse me by acting in this manner? I am weary. The shade of his mother complains also, and says to her son, What art thou doing there yonder? I am displeased with you. The deputation returns and reports to the sick man: The priest says your father demands that particular cow, thy favorite, and says, Since the cattle are mine, being given to you by myself, why have you never made me a decent offering? To this the sick man replies: Oh, since the owners themselves decide thus, why, what can I say? so, then, let them have

an offering, and then I will see whether or not I shall recover. Perhaps beer is included in the offering, with the understanding that some might like beef and beer. Then some one goes out, and there talks, while all within keep silence and listen to what he says, to wit: O ye dwellers below, shades, ye our fathers, there is your cow; we offer the same. Now, then, let this your sick one recover, let disease depart from him; the cow is already your own. Then he goes back into the house, gets a spear, and stabs the cow; and when she bellows, he says, Let your cow cry, then, and bring out the evil which is in us; let it be known abroad, then, that it is your cow, which is required by yourselves. Thus it is slaughtered, thus it dies, and the rest of the cattle are put out to pasture, while this remains dead in the fold, and is left alone for a time. Then they dress it, cut it up, and put it away in a hut by itself for the night. The sick man takes the gall, pours it upon himself, and says: Yes, then, good work is this; let all evil come to an end. The contents of the larger stomach of the slaughtered animal are also strewn upon the house and the premises of the sick man. No one is allowed to open the hut while the beef is there, until they are ready to take it out, lest the shades be disturbed in their feasting upon it. On opening the hut in the morning, a portion of the beef is said to have been consumed. The rest is brought out, cooked and eaten; all the neighbors having gathered to have a share in the feast. As they take their leave they thank the man for the rich entertainment they have had, assure him that it was a very fine animal, an offering with which the shades ought to be satisfied, and express the wish and hope that the sick man may soon recover.

One party, of whom the writer inquired, put it in this way: When they are sick they slaughter cattle to the shades, and say: Father, look on me, that this disease may cease from me; let me have health on the earth and live a long time. They have a long talk (with the shades) in the cattle-fold, and praise the spirits, saying: Hail, friend, thou of such a place, grant us a blessing, beholding what we have done, what an offering we have made. You see this distress; may you remove it, since we have given you our animal. We know not what more you want, whether you still require anything more or not. May you grant us grain, that it may be abundant, that we may eat, of course, and not be in need of anything, since now we have given you what you want. Yes, for a long time have you preserved me in all my going. Look here; you see I have just begun to have a kraal. This kraal was built by yourself, father, and why should you now be willing to diminish your own kraal? Build on, as you have begun; let it be large, that your offspring, still here above, may increase, increasing in knowledge of you, whence cometh power.

If one is on the point of being injured by anything, and yet escapes, he says: I was preserved by our shade, which was still watching over

me. Perhaps he slaughters a goat in honor of the same, and puts the gall on his head ; and when the goat cries out for pain of being killed, he says : Yes, then, there is your animal ; let it cry, that ye may hear, ye our gods (ye of ours) who have saved me. I myself am desirous of living on thus a long time here on the earth ; why, then, do you call me to account, since I think I am all right in respect to you ? And while I live I put my trust in you, our paternal and our maternal gods. The writer's informant says they slaughter only goats and cattle, and not sheep, because sheep never cry when they are slain. They want something which will cry when it is about to be slaughtered.

THE NEW ERA OF COLONIZATION AND ITS BEARING ON CHRISTIAN PHILANTHROPY.

BY F. F. ELLINWOOD, D.D., NEW YORK.

NONE can look upon the progress of civilization by the powers of Europe with greater interest than the friends of missions. The question how the dark places of the earth are to be brought under civil government, through what agencies this is to be done, and under what Christian or unchristian influences they are to be placed, is one of the greatest moment as affecting the progress of Christ's kingdom in the world. The spread of that kingdom has from the earliest ages been more or less connected with the great enterprises of colonization. The occupation by God's chosen people of the countries lying on the eastern shore of the Mediterranean, considered as a radiating point of influence upon the nations of the world, was of vast consequence. The dispersion of the tribes of Israel through the Babylonian Empire, until in the time of Esther the exiled people, with their knowledge of the true God, were represented in all its one hundred and twenty provinces, greatly enhanced their influence. The numerous Greek colonies that were formed in the East, carrying with them that language which became the vehicle of the New Testament revelation, became still another factor in the spread of Christianity. The enforced dispersion of the early Christian believers by persecutions at Jerusalem was in the same line. The extension of the Roman arms over all Europe furnished also highways for the messengers of Christ, and the settlements which were extended to Spain, Gaul and Britain became centers and sources of Christian influence. The occupation of the North American Continent, and, later still, various portions of the East, by the Anglo-Saxon, has started great forces, whose results we are not even yet prepared to estimate.

How, then, can the student of the Bible and of the history of Christian civilization look without deep interest upon the great movements which are being made just now by Britons, French, Germans, Italians, Portuguese and others for the possession of hitherto uncultivated regions of Africa and the Islands of the Sea. It is an encouraging

consideration for all those who love the cause of missions that side by side with the small and inadequate work of preachers and teachers are the great movements of God's providence. The most important element in the missionary work is the fact that by obeying the great commission of our Saviour the church comes into the sweep of those vast and omnipotent forces which move the world by divine behest.

We do not overlook the many and serious hindrances which have been interposed by commerce, especially the contact and influence of those evil-minded men who resort to all mission fields with sinister aims. We do not forget the almost disheartening discouragements of the opium trade, and the still more devastating liquor traffic; but rising high above all these are the supreme purposes and powers of Him who has promised to be with His people "always, even unto the end of the world."

It has been a matter of just pride throughout Protestant Christendom that the Anglo-Saxon has had so prominent a place in the colonization of the waste places of the world. Leaving Southampton one finds the Briton dominant in the great natural Fortress of Gibraltar; he is also at Malta, and at Cyprus, with his stores and naval equipments. He is dominant in Egypt, in Natal, and Cape Colony; he has established a British Empire in the heart of the Asiatic Continent; Australia, New Zealand, Fiji, are under his power and influence, not to speak of Singapore, Hong Kong, and various smaller island groups of the Pacific. Wherever British power has obtained a footing a degree of permanence is found in the institutions of government, of education, of economic and political enterprises. The Bible, the school, the eleemosynary institution spring up; the work of missions by Protestant or Catholic is impartially protected, though it is fair to say that in India particularly it was by a long and hard lesson that British authorities were taught to deal justly with the missionaries and their converts as against the popular demands of prevailing heathenism.

It has often enough been said that the Spanish and the French have never proved to be good colonizers; that on this continent the Spanish saw their powers swept away as a result largely of their own blundering, and as a reaction against their remorseless rapacity and oppression. The French colonies on this North American Continent were largely lost by the mistakes or weaknesses of bigoted French sovereigns; and where their influence still prevails, as in Lower Canada, stagnation, the handmaid of superstition, is still too palpable to be hidden.

But a change seems to have come. The Germans, not hitherto inclined to colonization, and the Italians, occupied until within a recent period with their struggles against French ambition, Austrian tyranny, and papal repression, have only just awakened to the spirit of

colonial enterprise, and a good beginning certainly has been made in Abyssinia. Among those explorers who in the last two decades have helped to open the secrets of the Dark Continent are found names like Caserta and Piaggia, who are proving themselves worthy of the race of Marco Polo and Carpini.

Some recent events have seemed to indicate that possibly Great Britain is in danger of losing her laurels. It is claimed that the splendid opening of Zanzibar, which was accomplished by the enterprise and humanity of Great Britain, under the lead of Sir Bartle Frere, has virtually been snatched from her grasp by Germany; not by force of arms but by a more vigorous utilization of the advantages which were gained when Sultan Borgash had been compelled to treat for the suppression of the slave trade. And now Germany is in possession of a vast territory which is a key to the Great Lake Region.

The Egyptian campaign of Great Britain five years since was brilliant and worthy of the British arms, so far as it went. But in the wretched delays and indecision which resulted in the sacrifice of General Gordon, and in much of the policy which has been pursued since that time, there seems to be a lack of that energetic and humane statesmanship which has so long been the glory of the British flag.

A recent editorial article in the New York *Tribune* condemns, very justly, we think, the short-sighted policy which has been pursued in connection with what it calls the massacre of the Dervishes in the Nile Valley. It justifies the measure as a necessity, but one which when once accomplished should have been followed up by such measures as would prevent a like necessity—for just as soon as another horde of blood-thirsty fanatics can be gathered in the desert, it may sweep down the Nile and again fill the whole country with disorder and alarm. It complains that Dongola, Khartoum and the Soudan are still left to govern themselves, and with such a rule one cannot tell what to expect. At the time of Gordon's death the capture of Khartoum would doubtless have been justified by the European powers; now it may be a question. But certainly some measures should be taken to establish authority and permanent peace along the upper Nile, and not only destroy the slave trade, but afford protection to those more peaceful tribes which have so long been devastated by fanatical raids. The fact that Massowah, and other coast towns of Abyssinia which have come under Italian rule, have increased their population more than tenfold in a half dozen years, affords evidence that what the people of all that vast region most desire is stable government and protection. What more significant refutation could be given to those recent pleas which have claimed that Africa should be given over to the superior control of Islam?

The article referred to gives English rule in Egypt much credit over against its failures and mistakes in the Soudan. It has done much to

relieve the burdens of the Khedive's subjects ; the fellaheen have been delivered from the injustice of arbitrary conscription ; the military budget has been rescued from spoliation and extravagance ; taxation has been reduced, and the floating debt has been paid ; the system of enforced labor on public works has been abolished ; progress has been made in irrigation ; prisons have been reformed, etc., etc.

But with all this a damaging contrast is still drawn between these results and those effected during a corresponding period of French occupation in Tunis. "There," says *The Tribune*, "the public debt has been refunded at a low rate and carried up to par ; surplus revenues have been obtained ; a new and radical land system has been introduced ; new industries have been established and old occupations revived ; commerce has been doubled ; municipalities have been created and law courts opened ; school-houses have been built and the French language is rapidly spreading through the country. All these results have been accomplished because the French Government, having conquered the country, has justified its continued occupation of it by governing it well, and civilizing it without delay." An important qualification of this contrast must be admitted in the fact that in Tunis capitulations have been withdrawn and a French protectorate has been construed as excluding other European nations ; while in Egypt the reverse is true ; international complications have hampered the English at every turn, and the permanence of foreign occupation has been left in doubt.

But the question is : Are these evils insurmountable ? In a strategic point of view Egypt is tenfold more essential to African civilization than Tunis. More important than all the Barbary States together is the Nile ; it is the key to the Soudan and all Eastern-Central Africa, and it is along the line of the Nile and the connecting links of navigation through the Lake Country that the fatal blow must be struck to the African slave trade. There is, therefore, a power of motive in connection with diplomatic progress in Egypt far greater than can be found in any other country now waiting the influence of humane statesmanship and philanthropy.

When Cardinal Lavigerie appeared in London with his stirring appeal for an international movement aimed at the suppression of the African slave trade, whose atrocities he so eloquently portrayed, there appeared in some of the London papers an expression of surprise, amounting almost to a sneer, that a French Catholic should deem it necessary to exhort the countrymen of Wilberforce and Clarkson on the subject of human slavery. Nevertheless, the verdict of Christendom seems to be in favor of Lavigerie ; it justifies the pertinence if not the necessity of his appeal. The horrible traffic goes on, and whoever may be to blame, it cannot be said that anything like adequate efforts are being made on the part of any of the great powers for its suppres-

sion. But individual efforts are being put forth, and men of benevolent impulse are associating and conferring with reference to the subject, and it is to be hoped that the sympathy of Christian people on both sides of the Atlantic may be awakened in this great matter.

There is now in this country a gentleman from London (Mr. Francis William Fox) who is most deeply interested in the establishment of a line of police stations extending from Suakim on the Red Sea to Berber, the most easterly point of the Nile, thence to Khartoum, and up the Nile to the Lakes, Victoria, Tanganyika, Nyassa, etc., to the mouth of the Zambezi. This would complete a cincture which, it is believed, would sever the roots of that foul cancer which Livingstone called the "great open sore of Africa." Mr. Fox is encouraged by the prospect that a meeting will be held in New York in October which will enlist some of our influential classes of citizens in favor of the project which he has at heart. There should be found a hearty sympathy with it on the part of all friends of missions and all others who love humanity.

The time seems to have come when the Government and people of the United States should begin to cherish a more active interest in the great general movements of the world and should seek to exert an influence worthy of their power.

The policy of avoiding "entangling alliances" with other powers has been carried to the verge of absurdity and contempt. When Mr. Kasson in the Berlin International Congress on the affairs of the Congo cast his influence against the introduction of liquor into the African Free State, he was reprimanded by our Secretary of State. When Earl Granville, moved by the reports of devastation produced by the trade in liquor and firearms in the Pacific Islands, sent a circular note asking the great powers to unite in repressing it, France, Austria, and even Russia, gave a favorable response, while Secretary Bayard humiliated the United States by a shuffling declinature.

It was doubtless well for the infant Republic when scarcely recovered from her long struggle with Great Britain to avoid an entangling alliance with France, over which the clouds of a European war soon gathered, but to parade that old threadbare doctrine as a pretext for standing aloof from every joint enterprise of humanity in these days of our security and strength is to bring on us the contempt of the nations. We certainly have had something to do with slavery, and if now we can make atonement by helping to sweep it from the face of the earth it is worth the effort.

INTEREST IN MISSIONS.

[The following brief and pertinent thoughts come from a source which entitles them to more than ordinary consideration.—EDS.]

THAT the interest in missions is on the increase is manifest in this country by many signs which cannot be mistaken, some of them of a character which may be called in question by the "wise and prudent," but all indicative of life and vigor. I have seen not fewer than five new missions to

Africa alone started within the last twelve months by as many new organizations, besides fresh efforts by old societies. This tendency to start new and independent schemes is one of the signs of vital energy welling up from the spiritual quickening of new life in numbers of the churches, too exuberant to be kept within the old limits and forms of church order, and too independent and self-conscious to be restricted by the rules of our old societies. That many of these enterprises will fail in accomplishing what their ardent but inexperienced originators so earnestly aim at is painfully certain to any one familiar with the history of missions. But we cannot but follow them with interest and not a little hope. They have a vitalizing tendency and are the signs of a rising tide of missionary life inside the churches out of which they have sprung; and they help to get us out of the ruts in which all old institutions have a tendency to run. We shall learn many a lesson from the failure of some and the success of others.

Another hopeful sign of the increasing interest in missions is the interest with which not only enemies but friends are sifting and in no measured terms denouncing the missionary methods and operations of the past and present. The impatience for tangible results, even where unreasonable, is hopeful and expresses the intensity of desire which gives rise to impatience.

The long series of lessons by "a missionary" in the *Christian*, and followed up by vigorous lessons in the *Wesleyan Times* by "A Friend of Missions," have led to a great discussion in the recent meeting of *The Wesleyan Conference* in Sheffield.

Neither of these writers, when stripped of the lions by means of which they made a loud voice widely heard through the important organs in which their strictures appeared, were found to be men of weight or experience, but both have arrested attention, and we doubt not good will come of their ill-advised utterances.

The charges brought against the missionaries of the writer's own church, as well as those of all societies, in the *Wesleyan Times* were so severe as to compel all the missionaries of the denominations in Southern India to sign a memorial to the Conference, demanding a *searching investigation of the charges made, or that they might be recalled*. The writer, who turned out to be a young man who had only been a little more than a year in the mission field, and had cost the society seven or eight hundred pounds and had never done a stroke of work, charged his brother missionaries with living in the greatest luxury and fashion; keeping their butler and coachman and fine clothes for *presentation* at the mimic courts of the viceroy and governor, and with a retinue of servants which would outnumber those of a merchant-prince in England or America. And this without any adequate explanation of the climatic and social conditions of life in a country like India, which compel and facilitate a mode of life very different from what they would desire, if life is to be maintained and health preserved for the Master's work.

Of course no man who knew anything of the facts of the case attached the slightest value to such baseless and cruel charges; but as there are many of the warmest friends of missions who knew little or nothing of these facts, the missionaries did well to demand an inquiry. They were ably defended in the Conference and an unanimous vote of confidence passed, but it remains to be seen whether they will be satisfied with the *resolution*. It is expected that they will insist on a thorough inquiry by an influential deputation, and it will be for the interest of missions that their demand be complied with.

One outcome of the discussion is most satisfactory. Mr. Hugh Price

Hughes, in whose paper the accusations appeared—a true-hearted missionary, equally able and ardent as an advocate of missions at home and abroad—urged the church then and there to resolve to raise £20,000 as an addition to the income of her foreign mission income.

One unpretentious outcome of the Missionary Conference in London of last year is the resolution of the “Christian Vernacular Education Society” to devote its efforts in future to the preparation of a *Christian literature for India*. The great need for this was strongly expressed at the Conference by missionaries from all parts of the mission field. The constitution of the society precludes the extension of their operations beyond India, but as this includes a population of 200,000,000 it is large enough for a beginning. The Secretary of the Conference, Mr. Johnston, has been induced to take the work in hand and important results are looked for. A WATCHMAN.

LONDON, Aug. 16, 1889.

THE CHRISTIANIZATION OF MONEY.

BY REV. W. HARRISON, CHARLOTTETOWN, P. E. I., CANADA.

THE rapid increase of wealth among the present progressive peoples of the earth is a fact which stands broadly out in the times through which we are passing. In some of the leading nations this growth has assumed proportions of an extraordinary character, and is compelling recognition in quarters the most representative and influential. Mr. Gladstone, everywhere recognized as one of the highest financial authorities of the age, stated recently that the present income of the English nation is more than five thousand million dollars a year, and that more money had been made in England and Scotland in the last century alone than from the days of Julius Cæsar to the year 1800, and more money had been made from 1850 to 1870 than from 1800 to 1850. The annual savings of the country are estimated at six hundred and fifty millions of dollars.

In the United States the unprecedented expansion of the nation's money capacity has been one of the growing wonders of the times. The President of Rutgers College, Dr. M. E. Gates, from extensive and reliable data, reckons the wealth of the country at fifty billions of dollars, and the daily increase at six millions. The marvelous development of the wealth of the United States, by decades, has been officially reported as follows :

1850.....	\$ 7,135,780,228
1860.....	16,159,616,068
1870.....	30,068,518,507
1880.....	43,642,000,000
1887, say.....	60,000,000,000

Government officials estimated some years ago that the annual income of the entire population was a little over seven billions of dollars. Having ascertained a fair and reliable showing as to the financial resources of the two leading nations of the world, it is now in order to approach more directly the subject which this paper has specially in view.

How far, then, has the process of converting some fair proportion of this enormous wealth to definitely Christian objects been achieved? What are the present demands, and the prospects for the future? As an example, we select the following statements, exhibiting as they do the present extent of Christian liberality in the United States. The figures have been carefully prepared, and are sufficiently correct to enable us to form a pretty definite conclusion as to the present-day religious application of the wealth now in the hands of Protestant Christendom. Our firm opinion is that the current givings of the Christian population of the American Republic to definitely relig-

ious objects are above rather than below the average of the other nations coming under this classification. Bearing this in mind, the present attitude of Protestant Christendom toward this question of money comes into view and suggests considerations which will claim in the near future a deeper and wider attention than they have yet received. Taking the total wealth of the United States for 1887 at sixty billions of dollars, it is in place to inquire as to what proportion of this vast wealth is now held by the members of the evangelical churches, and to what extent this proportion is applied to purely Christian uses and ends.

Dr. Dorchester, a widely recognized authority on the special lines we are now discussing, has stated the matter as follows: "Having submitted the above inquiry to many thoughtful persons, they all agree that the share of the nation's wealth possessed by the members of the evangelical churches may safely be estimated at their *pro rata* share numerically.

"For instance, if the communicants of these churches in 1880 were one-fifth of the whole population of the United States, their wealth may be safely estimated at one-fifth of the total wealth of the country."

Figuring on this basis, the total *pro rata* wealth of the churches named would stand as follows:

1850.....	\$1,084,803,490
1860.....	2,693,269,344
1870.....	5,202,184,274
1880.....	8,728,500,000
1887, say.....	12,000,000,000

Before proceeding to inquire as to what proportion of this enormous wealth, now in professedly Christian hands, passes over in some form into the treasury of the Lord, we call attention to the powers and responsibilities of wealth in general. It is almost impossible to overestimate the immense influence which the money-power of the world carries within its strong and imperial grasp. To say that it constitutes one of the principal instruments by which the affairs of the age are turned is simply to state a fact which is evident to all. This agency of wealth, which holds in its hands the golden scepter of such a wide and varied dominion, becomes increasingly powerful as the march of civilization proceeds; and, other things being equal, the people possessing this money-capacity in its largest form, carry that by which they can make themselves a felt and commanding figure among the nations of the earth. Without this universally-recognized and almost sovereign power very little of all the vast and complex machinery of the age can be worked a single day; the grand stimulus and attraction to the busy and toiling millions of the race would be removed, and one of the prime forces now pushing onward the material, political, social, and ever-multiplying improvements of the age would sink out of sight. The value of this one item of money in all the departments of this constantly expanding century is increasing with such marvelous rapidity that the financial condition of a people has become the index to their prosperity, and their influence and authority in the councils of the world are largely determined by it. National bankruptcy means national impotency, deterioration and decay, and all the proud pages in the past history of that people suffering such financial ruin cannot save them from being stripped of those qualifications which are regarded as among the prime passports to honorable rank among the powerful, progressive nations of the time. Financial supremacy involves responsibilities of the most influential kind; it may become a far-reaching and beneficent power, or a ruler of the most tyrannical and despotic kind. If, then, in the realm of

commerce, and in all the multiplied departments of national life, the money question is such a mighty engine in the way of motive, influence, and achievement, it is surely worth while to inquire as to the moral bearings and possibilities of this universal and princely power. If the great secular enterprises of the age and all the splendid and myriad-sided machinery of this nineteenth century are bare impossibilities without the aid of gold, it is quite in place to ask as to what part God intends that this money-power of the age should take in the enlightenment and evangelization of the world.

It is safe to say that never before did the money question occupy so much of the attention and prayerful solicitude of the Christian Church as at present, and never before did the moral and religious capabilities of wealth stand out so distinctly and vividly as they do to-day. It is becoming more and more evident that the very agency which is the grand essential in all the secular movements of the world, and without which they would immediately collapse, is also one of the divinely-appointed instruments by which, in the hands of a consecrated church, many of the great spiritual undertakings of the period are to be sustained, perpetuated and brought to their predicted and beneficent consummation. The broad outline of that plan which contemplates the capture of this world for truth and righteousness is coming into greater clearness, and the responsibilities of wealth in connection with the realization of that plan cannot now for a single moment be pushed out of sight. Gradually the importance of money as a necessary power in the establishment, support and universal diffusion of Christian agencies has been coming to the front; and, so far as the evangelization of the millions of heathendom are concerned, all at once, or nearly so, the financial question has rushed up to an unexpected, indisputable and burning climax. This climax is the undoubted result of God's providential hand in the history of His church, a searching test and challenge of His people's sincerity, and marks a comparatively new stage in the onward march of that kingdom which is yet to win for itself a final supremacy over the mind and heart and conduct of this fallen but redeemed world. When we state that the Christianization of earth's 1,000,000,000 of hitherto unreached pagans has been reduced largely to a matter of dollars and cents, we are but stating what is rapidly becoming the deep and powerful conviction of all branches of the Church of God. The appeals for a larger liberality, coming as they do from every quarter, and marked by such intense urgency and such a weight of sacred obligation, only confirm too well the somewhat startling statement just made. We now return to the inquiry raised in a previous part of this article as to the proportion of wealth now in Christian hands which is being applied to objects of a purely religious character.

Just here it is well to recognize the fact that the grasp of Christian principle on the money power of the world was never so great as at present. It is estimated that the amount contributed annually by the Christian population of all lands for religious purposes of every kind is about *two thousand millions of dollars*, being an average tribute of about \$1.50 for every man, woman and child on the face of the earth to-day. At the Evangelical Alliance, held at Washington in 1887, it was affirmed that "Probably since 1850 more money has been raised by the Protestant churches of Christendom for purely evangelizing purposes, aside from current church expenses and local charities, than was raised for the same object in all the previous eighteen centuries." This is clear when it is remembered that the aggregate receipts of the Protestant Foreign Missionary Societies of Europe and America, from their origin to 1880, calculated on the basis of numerous data, cannot be less

than \$270,000,000, of which nearly or quite \$200,000,000 have probably been raised within the last 30 years. The increase in contributions to home missions and the various local charities is just as striking. Taking the givings for all purposes of Christian benevolence during the past 50 years, it will be found that there has been a very substantial improvement in this direction, and in this increase we have but the commencement of that process which must finally result in the Christianizing of those vast treasures of wealth in which there slumber moral and spiritual possibilities of the sublimest kind. Let the demands for a larger consecration of the money ability now possessed by the church be presented to the Christian intelligence of the age with all the force of an ever-increasing obligation, and let the issues be clearly stated, and our conviction is that the deeper fountains of generous and grateful emotion will be stirred and a new era of a more Christly appropriation of our temporal possessions will then be inaugurated. While, however, recognizing the marked advance in the amounts placed in the treasury of the church, and the wider and more earnest recognition of the doctrine of our individual stewardship, we must not overlook certain facts which still stand out with painful prominence and call loudly for the immediate and solemn consideration of the whole Church of God. The time for congratulation over the victories of Christian principles as they relate to the capture of the money power of the church has not yet arrived, as the following statements will plainly show. That there is a lamentable deficiency in the givings of professing Christians is clear when we look at their comparatively insignificant contributions toward those divinely-appointed agencies which are working for the evangelization of the world. The figures which are to follow will at once show this matter in its true light, and bring out the fact that large numbers of communicants are at present doing little or nothing in helping forward the most important undertaking in which the church is now engaged. It is from this cause of an utterly inadequate appropriation of the wealth now in possession of the evangelical churches that the highest designs of God are hindered, and the measureless blessings of the Christian redemption are being held back from the larger half of the human race to-day.

Lest we should be charged with a too passionate and extravagant statement as to the inferior response now made by the church at large to the pressing claims for foreign missionary effort, we ask attention to the following significant facts. We select, as fair examples, the amounts contributed by the Protestant churches in the United States for home and foreign missions during the past 30 years, viz.:

	FOREIGN MISSIONS.	HOME MISSIONS.	TOTAL.
1850.....	\$ 675,000	\$ 557,123	\$1,232,123
1860.....	1,075,070	1,450,479	2,525,549
1870.....	1,753,706	2,472,246	4,225,952
1880.....	2,600,000	3,389,845	5,989,845

When we come to compare these figures with the membership of the evangelical churches, we find the amount per member very small indeed. Taking the averages for the same years and the givings for the two objects named will stand as follows:

	MEMBERS.	AVERAGE PER MEMBER.
1850.....	3,529,988	35 cents.
1860.....	5,240,554	48 "
1870.....	6,673,396	63 "
1880.....	10,000,000	59½ "

It is, however, when we come to analyze the contributions for foreign

missions alone that we are almost startled by the infinitesimal giving in the direction for which so much sympathy has been aroused, and apparently so much effort has been expended in recent years. We are at first incredulous and are ready to declare that there must be some serious miscalculation somewhere; but a little patient examination of the bare facts will convince the most skeptical that the money capacity of Christian communities has just been touched and nothing more. "The annual expenditures of the Protestant church members in the United States for religious purposes of every description at home are about eighty millions of dollars, while for foreign missions the amount is about four millions of dollars. While the need is from five to six hundred and fifty times greater in the heathen world, we spend twenty times as much in our own work at home. This eighty million is expended for the Christianizing of sixty millions of people, or an average of one dollar and thirty-three cents each, while the four million dollars are expended for the spiritual welfare of eleven hundred millions of utter heathens, or one-third of a cent each." The average contribution per communicant, throughout Christendom, for the conversion of the myriads of totally unreached pagans does not amount to *fifty cents each per annum*. In some of the wealthy British churches it is as low as twenty-five cents each, and the Continental churches range from two to six cents per member—always excepting the little Moravian Church, which stands out a conspicuous example to all the world of the splendid results which may be achieved by a willing and consecrated people." In 1888 it was ascertained in England, that out of seven thousand titled members of the nobility, including all branches of the Royal family, only about five thousand dollars altogether was given for missions. (MISS. REV., April.)

One-tenth of a cent per day, or one cent in ten days, is the present average contribution of the membership of the Christian Church throughout the world for the recovery of a thousand millions of heathen to a knowledge of that gospel which we deem to be the bearer of boundless blessings to our race. And the fact is that the real average is much less than one-tenth of a cent per day, for it is to be borne in mind that quite a number give to the cause of missions who are not included in the membership of any of the churches. It is therefore evident that many professing Christians are doing absolutely nothing, or next to nothing, toward the advancement of those missionary agencies to which has been committed a duty and responsibility of the most momentous and solemn kind.

We have now reached a stage in our investigation which enables us to arrive at an estimate of the amount contributed to definitely religious objects, both at home and abroad, by the Evangelical communities in the United States for a single year.

Taking the aggregate wealth of the nation at sixty billions of dollars, and allowing that one-fifth of this amount is in the hands of evangelical church members, and that the annual giving by this part of the population to Christian purposes of every description is something below *one hundred millions of dollars*, we reach the conclusion that about *one per cent.* of the gross total of twelve billions of dollars is about the extent of the Christian liberality of one of the most religiously progressive nations of to-day. The percentage of church membership of the total population of the United States is larger, we think, than of any of the other great nations that can be named. We do not claim absolute correctness for our statements; but as an approximate showing of the present whereabouts of the gold power of the age in its relation to Christian influences and claims, we

believe the representations here tabulated to be within sight of the facts as they now stand. We have selected the United States as a fair example of the other Protestant nations, and if there is a difference we are of the opinion that the higher average of Christian liberality will be in favor of the nation selected as the basis upon which our calculations and inferences in this article are largely drawn. From the above conclusions, drawn from a pretty wide outlook of the facts within our reach, it will be quite clear that the Christianization of the money ability of the professedly Protestant peoples of the century is a work only fairly commenced, and that extensive territories of wealth now in possession of the evangelical churches still remain to be brought into subjection to the dominion of the Son of God, whose suffering, hindered cause cries out as never before for that financial help which a thoroughly-consecrated church cannot long withhold.

The present givings, especially to the work of foreign evangelization, are out of all proportion with the urgent, burning demands of the hour. There is no lack of money—our preceding statements have placed this beyond a doubt—but there is lack of deep, intelligent conviction respecting the claims which God has upon us and ours, and an apparent unwillingness to face the dollar-and-cents question upon which there is now laid in the religious opportunities of the age the solemn emphasis of unparalleled importance, and which the providence of God is every day pushing to the front. So evident and wonderful are the present day moral and religious possibilities of money that to ignore them is simply to come into collision with one of the plainest purposes and plans of God as to the means by which the message of redemption should be published to the race. No subtle reasoning, no manipulation of the conjurer's hand and no "paralyzing cant of an unfelt devotion" can for a moment substitute for generous, enlarged Christian giving any other agency that can accomplish the work which a consecrated wealth alone is fitted to perform. The main difference between the financial position of Christian and heathen peoples is explained, very largely, on theological grounds alone. But for the undoubted and now grandly historic advantages secured by the movements of Christianity among the leading nations of the world, is it probable that those nations would possess the unequalled money capacity they now enjoy? For what great cause, then, has God, through various means, poured this river of gold into the coffers of His people? Is it that they may live only in pleasure and ease, transform the world into a brilliant saloon, and abandon themselves to selfish luxury, while teeming millions of their brethren are dying for lack of knowledge and passing into an eternity for which they are ill-prepared? Surely the end to be accomplished by this agency of wealth is something nobler than this. The finger of God points most distinctly to this higher object, and the most ordinary intelligence can now see what that object is. The citadel of human selfishness must be captured, or the interests of Christ's kingdom must be cramped and betrayed before a perishing world. The battle has already commenced, and one of the grandest triumphs possible in the near future is the destruction of this giant of selfishness within the church and the consecration of some fair proportion of her immense treasures to the cause of the gospel and a shipwrecked humanity. The sincerity of Christian men and women is being tested before the gaze of watching multitudes, and the religion of a spurious sentimentalism can no longer pass unchallenged in this time of reality and need. With the late Dr. Bushnell we may say that "the great problem we have now on our hands is the Christianizing of the money power of the world. What we wait for and are hope-

fully looking to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation."

HISTORICAL OUTLINE OF MISSIONS AMONG THE JEWS.

BY REV. B. PICK, PH.D., ALLEGHENY, PA.

(Concluded from page 673.)

BUT we return again to Germany, where, with the eighteenth century, a new era commenced for the mission among the Jews.

The first quarter of the eighteenth century was a period of great religious excitement in Germany, owing to the indefatigable labors of Spener and A. H. Franke (especially by the "*collegia pietatis*" of the former), which quickly spread far and wide, among high and low, poor and rich. The Bible, which had been entirely neglected and forgotten, was taken in hand and read again; and how extreme the desuetude into which the word of God *had* fallen may be gathered from the fact that Spener had to procure a special order from the elector for the practical explanation of some part of the Bible at the universities. A fruit of this new life in the church (for it was a complete regeneration) was the foundation of the University of Halle. Bible and missionary societies were also called into existence. Nor were God's ancient people forgotten. An interest for the Jews was evinced to a degree exceeding anything known in former periods of the church. It seems as if rulers, magistrates, professors, the clergy had been alike animated with zeal for the conversion of Israel, for we find that Reineccius, in one of his works published 1713, says: "The general topic of conversation and discussion of the present day is about the conversion of the Jews." This new-born zeal for the Jewish cause was so great that we are told that many Christians learned to read Jewish-German in order to make themselves better acquainted with Jewish books and more efficient for conversion with Jews. Prof. Callenberg lectured on that language and had an auditory of 150 persons.

The Rev. John Müller of Gotha, who very often came in contact with traveling Jews, and took a lively interest in them, wrote a tract for the Jews, entitled "The Light at Eventide," in dialogical form, which was intended to prepare the Jewish mind for the reception of Jesus Christ the Messiah; and through the extraordinary exertions of Dr. Frommann, a physician and Jewish convert, it was published in Jewish-German for wider circulation among the Jews. This tract produced the greatest sensation. For soon it was not only reprinted and translated into Hebrew, but also a German (1736), Dutch (1735), Italian (1732), French (1748), and English translation was published, the latter by the "Society for Promoting Christian Knowledge" in the year 1734, and it is still used for missionary purposes. Even Roman Catholic priests took an interest in its circulation, and sent subscriptions for promoting it to Prof. Callenberg. This tract is the more remarkable because it became in fact the foundation stone for the well-known *Callenberg Institution*, or *Institutum Judaicum*, established in 1728, the object of which was the conversion of the Jews, and also of Mohammedans. This institution, however, was closed in 1792. But the interest in behalf of God's ancient people was not confined to Germany alone; it also spread beyond the continent, for the well-known Jewish missionary, *Stephen Schultze*, tells us in his "*Leitungen des Höchsten*" (iv. : 74), that when he visited England in 1749, he was told that there were many laymen in London zealous for the conversion of the Jews.

Next to Spener we must mention the early efforts made by the Moravian brethren. It was in the year 1738 that Leonhard Dober, who had established the first mission amongst the negroes in the West Indies, felt an earnest desire to labor for the conversion of the Jews. For this purpose he repaired to Amsterdam and hired a lodging in the so-called Juden-Hork. In 1739 Samuel Lieberkühn succeeded Mr. Dober in Amsterdam, who devoted himself entirely to the service of the Jews. On account of his knowledge of Hebrew and his love to Israel the Jews called him "Rabbi." For 30 years Lieberkühn labored among the Jews with great success.

The Callenberg Institute, as we have seen, was closed in the year 1792, but in the providence of God, soon another way was to be opened for the mission among the Jews. It was only a few years after the first great thunder-clap of the French Revolution, when three German students, in whose hearts God had begun a work of grace, were assembled together, for mutual consultation and direction, in a room in the metropolis of northern Germany. They were pondering in their minds what they should do, and whither they should go, that they might be successfully employed in the cause of missions. Berlin, their native metropolis, was at that time the stronghold of rationalism, the center of religious infidelity; and evangelical religion, or pietism, was above all things hated and almost universally spoken against. Where, therefore, were the three German students to go? Pastor Jaenicke, and some few other pious Christians in Berlin, who had established a seminary where six or seven students were trained for missionary enterprise, were often in the greatest straits for want of funds. Their cause met with little sympathy, and they were almost in despair, when one day help came in time of need from another great metropolis, with a demand for three missionaries to occupy an important missionary post amongst the heathen tribes of Africa. This was in the autumn of 1801. Our three students went to London, in order to enter the service of the London Missionary Society, and one of these was a Christian Israelite, C. G. Frey by name, who died some years ago in our country, a member of the Baptist denomination. During his stay in London it was put into his heart to visit his brethren after the flesh. He found them in a state of total darkness and bondage, worse than that of their fathers in Egypt. He spoke to them of Christ and His salvation. He engaged a few Christian friends to feel a concern for their spiritual welfare. He made known to the directors of the London Missionary Society his earnest desire to be permitted to preach the gospel to his own brethren. This application was favorably considered by the directors; they acceded to his request, and some three years having been consumed in the needful preliminary preparation, we find him in 1805 commencing in earnest missionary work, under the auspices of the London Missionary Society. It was soon, however, discovered that the work required distinctive and peculiar machinery. Accordingly after the brief existence of a few years in 1808 a separate society which contemplated Jews exclusively as its object, the present "London Society for Promoting Christianity Among the Jews" was founded in the beginning of 1809. The main promoter of this society was the nobleman Lewis Way. It was in the year 1808 that Lewis Way, while riding with a friend of his in Devonshire, passed a park where some very fine trees attracted their attention. His friend told him that the owner of this park in her last will forbade the cutting down of these trees, until "the Jews would again have come to Jerusalem." These words so deeply impressed themselves on the mind of Lewis Way that he never forgot them. From that day he devoted his large fortune as well as his talents to the conversion

of the Jews. At first the newly constituted society was composed both of churchmen and dissenters. In 1815, by an amicable arrangement, the dissenting members retired from its management, and its liabilities having been discharged by Way's munificent donation of £10,000, it entered on the present phase of its existence as a Church of England Society on the 11th of March, 1815. In the year 1814 the Duke of Kent, the father of Queen Victoria of England, laid the foundation stone of the Episcopal Chapel, in Palestine place, in which up to this day divine service is held in different languages. This society, which was so small at the beginning, has not only its own printing establishment of Hebrew Bibles, tracts, etc., but has also its stations in Europe, Asia and Africa, occupying, according to the annual report for 1889, 37 stations,* with a staff of 138 laborers, of whom 84 are Christian Israelites. We have now reached that period in the history of the Mission among the Jews from which time on the mission work is carried on systematically. In speaking of the missionary societies we must commence with England, as the mother-land of the present Protestant Jewish Mission.

A. Great Britain and Ireland.

1. The London Society for Promoting Christianity amongst the Jews. This society has stations as follows: in England 6, in Holland 2, in Germany 8, in Austria 3, in Russia 2, in France, Roumania, Italy, European Turkey, Persia 1 in each, in Asiatic Turkey 5, in North Africa 3.

Of the many missionaries of this society we mention some few Christian Israelites as Mich. Sol. Alexander, afterward first Protestant Bishop of Jerusalem, Christ. F. Ewald, D.D., M. Marjoliouth, S. H. Deutsch, H. Poper, Henry A. Stern, D.D. (for many years a captive of King Theodor of Abyssinia), J. A. Pieritz, Chr. W. H. Pauli, J. A. Hausmeister, F. J. Rosenfeldt, Joseph Wolff (father of Sir Drummond Wolff, the English statesman),† etc.

2. The British Society for the Propagation of the Gospel among the Jews, founded in 1842 by Ridley Herschell, a Christian Israelite, father of the present Lord Chancellor of England, with 6 stations in England, 5 in Germany, 3 in Russia, 2 in Austria, 1 in Italy, 1 in Turkey, 1 in Palestine.

3. The Jewish Mission of the Presbyterian Church of England, founded about 1871 with one station in London.

4. The Parochial Mission to the Jews' Fund, founded in 1879.

5. The London City Mission, which for the last twelve years also employs missionaries among the Jews.

6. The Mildmay Mission to the Jews, organized in 1876, with the purpose of preaching Christ to the Jews everywhere, and of distributing the Hebrew New Testament (Salkinson's translation).‡

7. The Barbican Mission to the Jews, located in the eastern center of London, and founded in 1879 by Rev. P. Warschawski, a Christian Israelite.

8. The Jewish Mission of the Church of Scotland, founded in 1841, with stations in Constantinople, Salonichi, Beyrout, Smyrna, Alexandria.

9. The Jewish Mission of the Free Church of Scotland, founded in 1843, with stations in Amsterdam, Breslau, Prague, Budapest, Constantinople, Tiberias. One of the most prominent missionaries of this society was the Rev.

* For details concerning some of the stations, as Palestine, Poland, and Tunis, see my arts. in McClintock & Strong.

† With the exception of the first, compare my biographical sketches of these men in McClintock & Strong's Cyclop.

‡ On the different Hebrew versions of the New Testament see my arts. Hebrew Version and Salkinson in McClintock & Strong's Cyclop.

Dr. *Charles Schwarz*,* who on Sunday morning, Aug. 1, 1858, while in silent prayer in a pulpit at Amsterdam, was stabbed by a fanatical young Jew, without, however, being killed.

10. The Jewish Mission of the United Presbyterian Church, founded in 1885.

11. The Scottish Missions to the Jews, founded in 1887.

12. The Jewish Mission of the Presbyterian Church in Ireland, founded in 1841, with stations in Europe and Asia.

Altogether these societies have a staff of 312 missionaries scattered over 81 different stations, as follows :

England, 214 missionaries on 55 stations.

Scotland, 71 " " 17 "

Ireland, 27 " " 8 "

312

81

B. *Germany.*

Owing to the influence of Lewis Way, who came to Berlin in 1818, there was founded in 1822 :

1. The Berlin Society for Promoting Christianity among the Jews. The late Prof. August Tholuck was for many years the secretary of the society; and one of its earliest missionaries was the Jewish Christian, *Jacob Bærling*.† Since the year 1859 this society receives the church collection taken up on the tenth Sunday after Trinity throughout the Kingdom of Prussia. It has 3 missionaries.

2. The Rhenish-Westphalia Society for Israel, founded in 1844, has 4 missionaries.

3. The Evangelical-Lutheran Central Association for the Mission among the Jews in Saxony, Bavaria, Hessen, etc., founded in 1849. Its main seat is Leipsic, and the soul of this association is the venerable Dr. Franz Delitzsch, whose masterly Hebrew translation of the New Testament has become the best means for the mission among the Jews. Another means for furthering the interest in God's ancient people are the so-called *Instituta Judaica*, first organized after the pattern of Callenberg's institute by Mr. Faber in 1880 while a student at Leipsic, and now to be found at almost all universities of Europe. In this "Instituta" the students hear of the Jews and the mission among the Jews, and thus the future ministers of the gospel are interested in behalf of Israel.

4. The Wirttemberg Society for Israel, founded in 1874. Altogether we have in Germany 13 missionaries on 6 stations.

C. *Switzerland.*

In Switzerland exists the Society of the Friends of Israel at Basle, founded in 1830.

D. *Netherlands.*

In the year 1844 the missionary of the London Society, Mr. Pauli, interested some friends of Amsterdam in behalf of the Jews, and a society was formed under the name :

1. De Nederlandsche vereeniging tot medewerking aan de uitbreiding van het Christendom onder de Joden. The object of this society is to care for the Jewish Christians of the London Society.

2. De Nederlandsche vereeniging voor Israël, founded at Amsterdam in 1861. It has 2 missionaries.

3. Christelijke Gereformeerde Zending onder Israel, founded in 1875. It employs 1 missionary.

* See my art. in McClintock & Strong's Cyclop.

† See my art. in l. c.

E. *France.*

In 1885 the Rev. Gustave Krueger of Gauber, in the middle of France, started a monthly, *Le Reveil d'Israël*, and by means of this paper he revived the interest in Israel.

F. *Scandinavia.*

1. Centralkommitteen for Israelsmissionen, founded in 1844 at Stavanger, in Norway. This formed the nucleus of other societies. At the instance of Prof. Caspari, himself a Christian Israelite, a Central Committee was formed in 1865 at Christiania, which regulates the finances of the different auxiliaries. Not having a missionary itself, the Committee supports the different missionary societies in Germany and Russia.

2. Föreningen för Israelsmission, founded in 1876, with its headquarters at Stockholm. It employs 4 missionaries at 2 different stations.

3. Svenska Missionsförbundet, founded in 1877, has 2 missionaries at 2 stations.

4. Förening för Israelsmissionen, founded at Copenhagen in 1885.

Thus in Scandinavia 6 missionaries are directly employed at 4 stations to work among the Jews.

G. *Russia.*

1. The Jewish Mission in St. Petersburg, founded in 1881.

Besides, there is an asylum for Jewish girls at St. Petersburg, founded in 1884, where they receive a Christian education. Some of these girls are now employed as deaconesses.

2. The Baltic Mission among the Jews, founded in 1870.

3. The Mission of Paster Faltin in Kischinew, founded in 1860.

4. The Mission of Joseph Rabinowitsch at Kischinew, founded in 1883.

In Russia are directly employed in the mission among the Jews 8 missionaries at 5 different stations.

H. *North America.*

In our country different societies exist for proclaiming the gospel to the Jews. The oldest is that of the Protestant Episcopal Church, which commenced missionary work as early as 1842. Since that time the work has been carried on directly and indirectly by different denominations or individuals.

It may be safely stated that there exist at present about 50 missionary societies, with about 400 missionaries. Taking the number of Jews scattered over the world at about 6,400,000, we have 1 missionary to 16,000 Jews. We have thus far sketched the mission among the Jews as carried on by the Protestant Church, but our sketch would be incomplete were we not to speak in a few words of the mission of the Roman Catholic Church.

Starting from the principle that "*extra ecclesiam nulla est salus*," i. e., outside the church (of Rome) there is no salvation, the Church of Rome regarded the Jews also as an object of her special interest. But there were not wanting such Jews, strange as it may appear, to whom the Church of Rome had an especial attraction, and who, when once a member of that church, exerted their influence upon their former co-religionists. This century is especially rich in such conversions. Thus, in 1876, died at Prague *Johann Emmanuel Veith*, * cathedral dean, who belonged to the order of the Redemptorists, and for some time one of the most celebrated preachers of St. Stephen's in Vienna. In France especially the Church of Rome received large accessions from the synagogue at Paris. *David Paul Drach*, * a rabbi, joined the church in 1823 with his son and daughter. The son became a priest, the daughter a nun, while the father acted as Librarian at

*See my arts. l. c.

the Propaganda in Rome, where he died in 1865, highly honored by popes and the French Government. By word and writing he labored for the conversion of his former co-religionists. He was the means of bringing many Jews into the Church of Rome, and in 1828 Drach could write that "never since the destruction of Jerusalem so many Israelites have adopted the Catholic faith."

One of Drach's spiritual children was Jacob, afterward *Maria Paul Francis Libermann*, who was baptized in 1826, and received holy orders in 1841. He founded the "Congregation of the Sacred Heart of Mary" for the conversion of the negroes. Cardinal Pitra, his biographer, cannot speak highly enough of this priest, who died in 1853, and whose beatification the congregation of rites in Rome had decreed a few years ago. Especially important for the mission among the Jews was the conversion of Theodor, afterward *Maria Theodor Ratisbonne*, son of the rich president of the Jewish Consistory at Strasburg, who, in 1827, joined the Church of Rome. His conversion he owed to Louis Bautain, author of "*Philosophie du Christianisme*." Besides Ratisbonne, Bautain was also the means of the conversion of *Isidor Goschler*, afterwards director of the Collegium Stanislaus in Paris, and *Jules Lewel*, afterwards prelate and superior of St. Luigi dei Francesi at Rome. Ratisbonne received holy orders in 1830, and for many years he acted as director of the fraternity "of the Sacred and Immaculate Heart of Mary for the Conversion of Sinners," till the turning point in his life came in 1842, when his brother Alphons became a convert to the Church of Rome, owing his conversion, as it is said, to the appearance of St. Mary. Alphons, who had joined the Jesuits soon after his baptism, wrote his brother, asking him to establish a Christian institute for Jewish children. On the very same day Theodor was notified of the sickness of a Jewish lady. He had the joy of converting her before she died. Her two daughters he took under his care. In the same week another Jewish lady brought her three daughters to him, and these five girls he put temporarily under the care of the Gray Sisters. Ratisbonne now went to Rome to get the papal authority for his new activity. Pope Gregory XVI. blessed him and appointed him "Apostolic Missionary" for Israel. Pope Pius IX. granted to him in 1847 important privileges. In the meantime his brother Alphons had received holy orders, and through the efforts of his brother he was permitted to leave the order of the Jesuits in order to assist Theodor. In 1855 Alphons conceived the idea of founding a similar society at Jerusalem. In 1856 he commenced his labors there; in 1862 the monastery and in 1868 the "*Ecce Homo*" church was completed. In 1874 he erected a similar institute for boys. Both brothers are dead. Theodor died in 1884, January 10, and a few months later, May 6, his brother died. Their work is still carried on in different parts of the world. Of those who were baptized by the Ratisbonne brothers, one *Hermann Kohen*, afterward Augustin Maria, joined the Carmelites in 1849, and died in London as prior of the Carmelite monastery. A sermon of Hermann Kohen was the means of converting the painter, *Bernhard Bauer*, who also joined the Carmelites and became the confessor to the Empress Eugenie of France.

The noblest representatives of the Romish mission to the Jews are the two brothers *Augustin* and *Joseph Lemann*, both converts from Judaism and both priests and canons at Lyons; the former doctor and professor of theology at the university; the latter apostolic missionary. Both joined the Roman Catholic Church in 1857. Their special work is mainly literary, and by means of their writings which they publish from time to time to

endeavor to impress upon the Jews the truth of Christianity. When the Vatican Council was assembled in 1870, the two brothers came before that assembly to plead the cause of their Jewish brethren. In fine, it may be said that whatever efforts the Church of Rome makes for the conversion of the Jews, they are to be traced back to France. It were an easy matter to bring before the reader a galaxy of Christian Israelites, who have distinguished themselves in church and State, to prove that the gospel is still the power unto salvation to the Jew first; but in spite of all it must be acknowledged, with a modern writer of the Church of England, when he says:

"Missions to Jews I know are not popular; I suppose they never will be fashionable; but for men or women professing the faith of Jesus, the question can never be, Are they popular? nor even, Are they what *I* like? The only question must be, 'Are they right?' Are they according to the mind of Christ? St. Peter and St. Paul must ever remain to us two of the greatest interpreters of Christian duty. Where they are both, there seems little room for us to differ from them. The whole life of one was spent in winning Jews to the Saviour; and if the whole life of the other received a different mission, it was from no lack of earnestness or zeal in this behalf. His most impassioned prayers were for this work, even when he was not in person permitted to take a leading part in it.

"Our own sweet church poet, George Herbert, has caught some little of this fervor of St. Paul, and in his own quaint way pleads earnestly to God for the welfare of Israel, the actual nation of the Jews. I cannot do better than close with his lines, which may appeal to some whom words of mine would hardly reach:

"Poor nation, whose sweet sap and juice
Our scions have purloined, and left you dry:
Whose streams we got by the Apostle's sluice
And use in baptism, while ye pine and die,
Who by not keeping once became a debtor,
And now by keeping lose the letter.
Oh that my prayers! mine, alas!
O that some angel might a trumpet sound
At which the Church, falling upon her face,
Should cry so loud until the trump were drowned,
And by that cry of her dear Lord obtain
That your sweet sap might come again!"

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHAS. C. STARBUCK, ANDOVER, MASS.

The *Evangelisch-Lutherisches Missionsblatt* says:

"That the Hindus have, in fact, gone astray is proved by their religion, Brahminism. This religion lays claim to our deepest interests, not only because it is the most magnificent or the most huge and monstrous heathen system of religion that exists, but also because in it is revealed the greatest energy of heathen religiousness, consuming itself in seeking and striving after peace. The *religiosity* is a salient trait of the Hindu character. There again appears their relationship to the Germans, of whom the depth of feeling with its disposition to meditate and ponder, its longing for peace, is characteristic. Even yet, although the long dominion of heathenism has externalized and ossified everything, the whole life of a Hindu, from his birth to his burial, nay, long after his burial, is controlled by his religion. And the whole people have devoted their energies to adorning their religion as magnificently as possible. The whole land which they inhabit bears the stamp of religion, it is a Land of Temples. If now we look away from the blinding glitter and noisy pomp of the idol worship and ask, 'What is the real *essence* and *aim* of the Hindu religion, the answer is: Self-redemption.'"

"The ancient Greeks," says the *Missionsblatt*, "contended for their freedom, the Romans, for universal dominion—but the Hindus, for the prize of communion with God. The former two were great in combat with the outward foe, these took up the strife against the foe within, their 'sin,' and set their life at stake, to control it, or as they express it, 'to bind the unruly ape in the heart.' True, the spiritual energy of the old penitents is now almost vanished, but yet there is in the people and in individual per-

sonalities, a remnant of this intense impulse after self-redemption and the effacement of sin, which still breaks out afresh at the idol-feasts, under the force of great calamities, or at other times. Indeed, in this our own time, when the preaching of the word of God knocks at their hearts, when the youth of India have been brought in contact with European education, this *religious* spirit of the Hindus has first—since of old—come to a revival. There is stirring among the people a spirit of inquiry and seeking, which implies a longing for something better. In some places, especially in the larger towns, the religious question has become so *burning* a question that it is dealt with even by the heathen, in lectures, discussions and dissertations. And thus the missionary in India, almost everywhere, where he opens his mouth to bear testimony, in the markets, as in the streets, on journeys, as at home, in shops and offices, by day and night, finds people who are ready to enter with eager interest upon a religious conversation, even though it were only to advance objections.

“What a mission, to bring to so religious a people the gospel, which alone has the power to bring to wounded souls refreshment, which sets forth the true whole burnt-offering of the God-man as the only way to redemption, and offers the true and complete communion with God, without requiring the dissolution of the individual personality !”

The province of Tanjore, comprised in the Kauvery Delta, is the most fruitful province and the corn, or rather the rice, granary of South India. This “Waterland” is, year by year, twice overflowed by the Kauvery and fertilized by its fine mud, so that it yields a rich double harvest. Every spot of this belt is cultivated. Six thousand and twenty-five settlements lie strewn in the river delta, concealed in thick groups of trees, only the pagodas rising out of the dense green wood which surrounds them, for the land is full of pagodas and shrines, almost beyond any other. “Water from above, water from beneath, and mountains near at hand,” these according to the Tamil minstrels, are the choicest blessings of a land; their land, accordingly, belongs to the pre-eminently favored lands. Hot and yet free of fever; fruitful, yet only when irrigated and tilled in the sweat of the brow; rich in rice, cotton, sugar-cane, indigo and palms, in herds of cattle, but also in snakes and scorpions; covered with populous cities and villages, devoted to idols and serving them in numerous pagodas; securing to its inhabitants a certain seclusion, which favored the peculiar development of their national life, but yet more accessible to intercourse with the world abroad than most other regions of India; this is the character of the land of the Tamils.

“The *Tamils*, a race highly endowed, of rich sensibilities, joyous, laborious, distributed into many branches, although, in the middle classes not belonging to the Aryan, but to the Turanian or Scythian stock, nevertheless, soon assimilated the Aryan culture in a remarkable degree. Although they hold fast to their ancestral usages and to the rigorous division of castes, yet, being the most mobile and most disposed to wander of all the Hindus, being found diffused over all India, and indeed beyond it, they have the most quickly unclosed themselves to foreigners and the most generally appropriated the English culture. Among the 14 millions of this race Protestant missions soonest found entrance and have had the greatest success.”

Madras, the capital of South India, has 400,000 inhabitants, of whom 39,094 are Christians, and 50,000 Mohammedans.

Islam and the gospel are rivals for the dominion of India, and this fact gives to Christian descriptions of Mohammedanism an occasional pungency which is a refreshing contrast to the fantastic idealizations of Canon Taylor. This, from Missionary Baierlein, is much to the point. It is easily verifiable

throughout, with some tempering down, and may fairly be styled "Mohammedanism in a nutshell."

"Mohammed became at last convinced that Abraham, at all events, must have had the right religion. But the Jews had corrupted his religion. Therefore God sent Jesus, to restore the religion of Abraham. But the Christians had not understood Christ, and had become idolaters of him. Therefore God had now selected him to restore the religion of Abraham. He himself was a prophet of God and the last. God has no mother, no wife, and no son. He is alone, a great unit. That the Divine being, One, can yet be Triune, as already Indian philosophers, fifteen hundred years before him, had dimly conceived, this high thought could find no place in his unlearned head. So then he made his God, his *Allah*, into a wooden unity, and therefore immovable. It is true, he repeats incessantly, in place and out of place, that God is compassionate, but in fact there is no movement in the inner being of his God. Believers, *i. e.*, those who believe his prophet"—more properly his apostle—"Mohammed, and honor him according to the prophet's precepts, are rewarded by him with Paradise, which is full of shady trees, springing fountains, and beautiful young women, named houris. All others go straight to hell. The women of the Mohammedans have no access to their mosques"—not true of all mosques—"and no" specified "place in Paradise; there are women there already. There is a Kismet, a Fate, and this is absolutely unalterable. With this fate man is born into this world. And in this neither prayer nor mercy makes a change. The service of God consists in the repetition of certain forms of praise and other sentences at certain precisely appointed times of the day, towards a certain point of the horizon, Mecca, the position at each prayer, whether standing, kneeling, crouching, or lying prostrate, being also imperative. Of a conversion of the heart to God there is no mention, no more than of a love of God to man, and therefore there can be no mention of a love of all the heart and all the mind to this stiff, cold cipher, one Allah. And therefore among the Mohammedans"—so far as respects any influence from their religion—"there is lacking all love to men, all true humanity, such as extends to whatever is called Man. Robbery and murder are the order of the day, and among no people do children so often rise against the parents, as among the adherents of this false prophet."

True, in the main, though needing here and there some softening down.

The *Journal des Missions Évangéliques* for November, 1888, has an interesting article on the various ways of training missionaries. Among us, of course, and largely in Great Britain, the ordinary colleges and seminaries. But on the continent, where so few university men become missionaries, the societies have to depend on training-schools of their own. We select a few facts. The Moravians, who have sent out among the heathen about 2,300 missionaries, male and female, have a theological college at Fairfield, near Manchester, in England, under the care of Rev. R. Elliott; a German seminary at Gnadenfeld, in Prussia, under care of Rev. P. Becker; at Bethlehem, Pennsylvania, a college and seminary under care of Rev. A. Schultze and Rev. J. F. Hamilton. "The great Moravian Society indicated its methods from its very beginning. Its purpose was to send, above all, into the bosom of the pagan world, faithful witnesses of the Saviour, capable of making Him known and loved by the heathen, whether they were artisans, like its heroic pioneers, potters like Dober, or carpenters like Nitzschmann. The society, nevertheless, now lays out 9,000 francs a year for the preparation of its missionary workers."

The Baptist College in Regent's Park, London, appears to train indifferently pastors and missionaries, comprising the classical and divinity course into a shorter time than ours. The London Society has no training-school. Nor has the Wesleyan Board. The Church Missionary Society, of 1,000 missionaries sent abroad has received only 200 from the universities, and has trained 500 in its own Islington College. Most of the lesser English societies get their missionaries where they can, a good many, probably, from the East London Missionary Institute, founded in 1872 by Rev. Grattan Guinness. This has already received 800 pupils, of whom 500 are now at work.

"On the continent of Europe the method followed has been altogether different; not only had Walaeus, as early as 1622, a missionary college at Leyden, and the Dutch Society one of

its own at Berkel, in 1810, and afterward, since 1821, at Rotterdam; but the Basel Society, founded in 1815, and that of Paris, in 1822, were established in the expectation that their first duty was to train missionaries for the great societies which had arisen before them. The example of the aged Jaenike, of Berlin, whose missionary school was closed after his death, in 1826, doubtless influenced the Berlin Society, which opened its institute in 1829 or 1830. Pastor Gossner, finding the new mission house of the society too sumptuous, left it, and toward 1840 trained his laborers in his own seminary or missionary school. Barmen opened its house in 1833; that of Hermannsburg began in 1849 with 12 pupils; the school of Reval was opened in 1882, and in 1884 pastor Janssen commenced a preparatory school for the Lutherans of Eastern Friesland. Leipzig, in fine, which had wished at first to recruit its missionaries solely among the pastors graduated from the universities, has been obliged by the lack of laborers to reopen its missionary seminary in 1879. We do not speak of the seminary of Neuendeltelsau, which prepares pastors for the colonies.

"As to the High Church Society (S. P. G.), it maintains or assists 28 theological seminaries where ecclesiastics are trained either for home or abroad. The Danes, in 1875, amalgamated the two seminaries intended to supply native pastors to Greenland."

The Journal has a letter from M. Henri Bertschy, of South Africa. Speaking of his school he says:

"My neighbors, the Ba-Thlokoa, have sent some boys, but turn a deaf ear whenever I raise the question of girls. 'They have no need of knowing how to read,' they say to me. 'Let them once get a better education than their husbands, and they would soon refuse to be married to pagans.' The fear of these people is, that in learning to read their daughters might possibly come to be converted and no longer choose to be bought by a heathen for twenty or thirty head of cattle. 'Our daughters,' they say, 'they are our bank; it is on them we reckon to bring us cattle.' From that position you cannot move them. The daughters of the Ba-Thlokoa, then, will not come to school until their parents shall have been converted. Is not this an illustration of the fact that Christianity will have to precede civilization?"

"Twice this past year the chiefs, especially Nkoebe, have demanded that we should hold prayer-meetings to obtain rain. The first was in September, at sowing-time; then again about New Year's, when the intense heat seemed likely to spoil the crops which had been doing well thus far. Both times the rain came while we were assembled, which has been a veritable benediction."

Our Moravian brethren are disturbed lest it should be supposed that their mission work has everywhere transformed itself into a simple pastoral care of converts already secured. M. E. A. Senft, in a letter addressed to the *Journal des Missions* for November, 1888, points out some inadvertences of statement in a recent article of *The Journal*. "For instance, the article in question, speaking of Greenland, forgets to add that God, and that very lately, has brought to our brethren a whole troop of pagans from the east coast, hitherto inaccessible to our missionaries." In South Africa, again, the work "at various points" has passed into a home missionary stage, but not at all of them. So, in Surinam, the work has largely become one of purifying Christian communities from a yet remaining pagan taint. "But another vast missionary field remains open before us at Surinam, and we have this very year been using all our strength to meet this work. In the ranks of our missionaries this marching order is heard ever more resoundingly: 'The Bush country for the Saviour! Let each one strive his best to accomplish this end.'"

The West Indies are the eldest mission field of the Moravians. Here, as they themselves say, "the mission work, *properly so called*, has long since reached an end." "This mission, numbering 44 stations, is in a fair way of coming to ripeness of age, and of forming, by the side of Germany, England and the United States, a fourth province of the Church of the Unity. It already has its normal schools, and its school of theology; and a considerable number of its parishes are served by native pastors."

There are at present 336 brethren and sisters in the missionary service of

the Moravian Church, 28 being natives. There are, besides, 145 native evangelists and 1,468 native helpers of various kinds.

The Moravian missionary stations, by industry and commerce, have thus far been able to contribute toward the annual expenses of the work from \$130,000 to \$150,000. Friends at home have, therefore, only needed to contribute, at most, about \$95,000.

II.—GENERAL MISSIONARY INTELLIGENCE.

Africa.—At a recent enthusiastic gathering in Liverpool to bid God speed to the intrepid African missionary, Graham Wilmot Brooke, who has made three unsuccessful attempts to reach the tribes in the Central Soudan, and is now *en route* for the same region, *via* the Niger and Sokoto, a stirring address was made by Mr. J. Spencer Walton on mission labor in South Africa. This indefatigable herald of Christ, who is proceeding under the auspices of the Cape General Mission, to undertake evangelization work in that portion of the globe, asserted that Englishmen in South Africa had been a greater curse than a blessing. The track of the white man has been followed by abominations in the garb of religion. It was this fact which rendered missionary effort abortive. Denominational rivalry was likewise frequently a cause of hinderance. Every one seemed to be trying to plant his own special little flower in his own little denominational flower-pot. For the success of missions it was necessary to sink sects and multiply undenominational lines of action. Missions were primarily for salvation and only secondarily for education.

On the 9th of March last the Cape General Mission was launched, which, without consideration of sect, was seeking to spread the gospel throughout every part of Cape Colony. In Swaziland, where there was a splendid race of natives and a chief well disposed to white people, a visit from a missionary was unknown. It was a deplorable revelation that of the 12,000 natives working in the mines at Kimberley not a hundred were Christians. In that town alone in the year 1888 no less than 580 natives were picked up dead by the slaughtering evil of intoxicating drink. Mr. Walton himself had counted by the side of the railway from Cape Town to Kimberley a broken brandy flask every 25 yards. The natives, who flocked to these mining industries comparatively sober in habit, returned to their kraals drunken and irredeemably depraved. In the gold-mining centers the same havoc was being wrought among the native tribes. With passionate fervor the speaker appealed for the sympathy and prayers of the entire Church of Christ.—*Our English Correspondent.*

—The Arab Traders in Central Africa. It is difficult for the reading public to understand

what is meant by Arab power in Africa, East and Central. For generations the Arabs have been the skilled traders with the natives; they have traveled in powerful companies, and they have made some localities in the interior almost entirely their own. It is they, not the natives, who are at the bottom of the opposition to reform work, western enterprise and the cause of civilization generally on the east coast and in the interior. German policy on the east coast has greatly irritated the Arab traders; and they have been in various ways taking their revenge. Of course, they are opposed to the entire movement which is represented by the blockade; but somehow the British element contrived so to manage things that the peace was not seriously disturbed.

The Arabs have so long had things their own way in East and Central Africa that they take it ill to find themselves beset by a policy and by forces which mean the extinction of their nefarious trade. They are engaged in a kind of death-struggle. Germans, French and English on the east coast are all pledged to a strict blockade, so far as slavery and the introduction of firearms and other weapons of war are concerned. The repressive force of this arrangement can hardly be overestimated. The Congo Free State schemes tend in the same direction. The railroad, which is to connect the lower and the upper Congo, will have the effect of opening up the whole interior of Africa to civilized trade, and to bring it under civilized influences. The African slave-trader is well aware that his special business is doomed. In a few years from now it will be dead. Hence his desperation; but his desperation will not prevent the inevitable. The poor African has suffered long. We already seem to see the dawning of a better day for that unfortunate race.—*Mail and Express.*

—The Imperial British East African Company. The first general meeting of this company was held in London, June 6, and from the reports then given we gather some definite statements in regard to what the company purposes to accomplish. As yet little trading has been attempted, and it is not expected that any pecuniary profits will be realized at once, but the directors of the company are confident that in due time good returns will be secured. Mr. Mackenzie, who has been in charge on the East Coast of Africa, declares that traffic is capable of enormous development, and that it is the purpose of the company to establish it.

self by planting stations, first along the coast, and then toward the interior, so that the natives shall be under kindly control, and be encouraged to raise those products which will stimulate trade. Mombasa will be the port, and it is affirmed that before long this place will rival Zanzibar in its commerce. The address of the president of the company shows plainly that it is expected that Mr. Stanley on returning from the interior will come to the East Coast through the territory of the British company. A project has been presented for the construction of a railway, to be built in sections, Victoria Nyanza being the objective point; several caravans having already been sent out to the north and northwest, one of which will establish a station at Lake Baringo. This East African Company is composed of leading commercial and philanthropic men, who have in mind what has been accomplished for British interests by trading companies in India and North America, and their hope is to open Africa to British commerce. It is proposed to increase the capital from £250,000 to £1,000,000.—*Miss. Herald.*

—**Mahdists and Abyssinians.** To the London *Times* the Secretary of the British and Foreign Anti-Slavery Society recently communicated a letter from Herr Flad, the well-known German missionary, which fully confirms the fears that have been expressed that the recent defeat of the Abyssinian army by Mohammedan Mahdists or dervishes, will be the early addition of Christian Abyssinia to the list of countries desolated by the African slave trade, unless such a result is speedily averted by the proposed Conference of the Powers. The defeat and murder of the Abyssinian King, as will be remembered, was one of the sad events of the last year. It followed successful invasions of Abyssinia, and the slaughter and enslavement of large numbers of Abyssinians in 1885 and 1886 by the Mahdists; and their defeat by King John and his people in 1887. With his own communication Herr Flad transmitted a letter from Christian Abyssinians, which is a most earnest and pathetic appeal for help from their fellow Christians, and such help as will prevent their enslavement and the entire desolation of their country. Very pertinently these people, whose liberties and lives are in such imminent danger, inquire of Christians in other lands, after depicting the desolation of their own; the selling of thousands of people into slavery, and the cruel butchery of other thousands, "Why should fanatic and brutal Moslems be allowed to turn a Christian land like Abyssinia into a desert, and to extirpate Christianity from Ethiopia?" They close with this earnest plea: "For Christ's sake make known our sad lot to our brethren and sisters in Christian lands, who fear God and love the brethren." While Abyssinian Christianity may not be without spot, Abyssinians are God's men and women.—*N. Y. Evangelist.*

—**Another African Hero.** The heroes are not all recognized by men. Some do great things out of sight, and the world is long in discerning them. The following paragraph describes a man evidently of heroic mold, though it is not wise to make comparisons to the disparagement of such men as Livingstone and Stanley:

"Rev. James Scott, Free Church missionary of Natal, speaking in Edinburgh lately, declared that the greatest African hero, surpassing Stanley and even Livingstone, is Mr. Alexander M. Mackay, of the Church Missionary Society, who thirteen years since went out to Uganda, in Central Africa, and though left long alone has never ceased to work. He has reduced the native language to writing, and printed the Gospel of Matthew with his own hands."

China.—The Christian College in Canton. Rev. A. P. Happer, D.D., writes us that he has hopes that ground will soon be procured for the college, as the Viceroy of Canton has at last designated a plot of ground which he was willing to have sold for that purpose. The attendance on the college is now as great as can be accommodated, there being 66 scholars in attendance, and the work is eminently satisfactory. The hours for recitation are from nine till four, and on Sabbath the scholars are expected to attend religious service in the chapel. We notice that this latter requirement has been made the object of criticism by the Canton correspondent of *The China Mail*, who says that this religious feature of the work will be likely to cause suspicion and keep desirable students from attending; in the same letter he states that the college is full to overflowing, and thus proves the futility of the objection. As the college is avowedly a *Christian* one, we do not see how the "venerable Professor" can do otherwise than fulfill the trust placed in him by striving to do everything in his power to "proselytize" the students who attend.

In answer to numerous inquiries which have been made of us, as to the course of study and expenses necessary for a student in the college, we give the following facts: The sessions of the college commence on the 15th of the Chinese first month and close on the 15th of the twelfth month, with a vacation in summer or not, as may seem best in the future. The charge for tuition is \$12 a year. The students form a club and board themselves, the cost of which is about \$2 a month. The students have to supply their own bed-room furniture (in their case very simple) and clothes and books; the cost of these varies according to taste, but \$50 in gold will cover all these very comfortably. The course of study includes three years of a preparatory course and the regular four years' college course in addition. As soon as ground can be procured and the necessary buildings erected, the attendance on the college will easily be 200, as many have applied who can-

not now be accommodated. In spite of the lack of accommodation, Dr. Happer writes that he will always find a place for any of the students from the Sabbath schools in this country who may wish to return to continue their studies in this college.—*Chinese Evangelist*.

France.—Miss Leigh's Paris Homes. A shower of congratulations greeted Miss Ada Leigh, the distinguished foundress of the British and American mission homes and Christian associations in Paris, who was lately married at the English Embassy in the French capital to Dr. Tarver Lewis, the Bishop of Ontario. It is the intention of this esteemed Christian lady, so widely known in Europe and America, to visit annually the institutions which have so long enjoyed her able superintendence and direction. In her absence the organizations will be under the management of an assistant who has been a co-worker with the principal upward of fifteen years. The many friends who are acquainted with the noble work accomplished by Mrs. Lewis will join in the wish expressed by the Bishop of Ontario that her residence on the other side of the Atlantic may not interfere with the progress and continued benefactions of the movements identified with her name. A pleasant feature in the bride's *cortège*, and eminently characteristic of her life-mission, was the presence of a number of bright-eyed, rosy-faced children from the Orphanage. These little girls dressed in dark-blue cloth frocks, mantles, and hoods, with posies in their breasts evoked a compliment on their charming appearance from Lady Lytton, who with her daughters attended the wedding ceremony. After the marriage, at which the Bishop of Quebec officiated, accompanied by the Hon. Hector Hare, the Canadian Commissioner in Paris, and other Canadians, the Bishop of Ontario and Mrs. Lewis received their friends at the Orphanage erected in the Boulevard Bineau.

The importance of the operations in which Mrs. Lewis has been engaged may be realized from the report which has just been read at the 17th annual gathering held at 77 Avenue Wagram. Around the Chairman, the Bishop of Quebec, were observed the Countess of Lytton, the Bishop of Ontario, the Revs. R. McAll, and T. de Carteret, Drs. Chapman and Barnard, Mr. Sewell and other influential friends. The report stated that during 1888 no less than 401 young women had been received into the home, making an aggregate of 5,229 since it was opened. Situations to the number of 196 had been obtained by means of the free registry. The applications from governesses had been 3,080 and for governesses 912. The home for young women employed in shops, 26 Faubourg St. Honoré, had been full, while its outdoor members numbered over 500. The governesses' and artists' institute and home had been removed to larger premises at 153 Faubourg St. Honoré, and its members were more than 200 in

number. Unfortunately the year's accounts closed with an adverse balance of £1,500.

It appears from the return presented by the Paris Council that the ladies conducting the work in the various homes fulfill their duties with economy and marked efficiency. The home and institute, Washington-house, 18 Rue de Milan, inaugurated with a view to befriend young men as they enter Paris had received 70 of these from Great Britain, the United States, Canada, and New Zealand. It is regrettable that a sum of £8,000 has still to be paid to complete the payments upon the land. A special appeal is being made to raise £500 for the purpose of increasing the accommodation for the Exhibition. The readers of the *MISSIONARY REVIEW OF THE WORLD* will not fail on visiting the World's Fair at Paris in 1889 to visit some of the institutions, including the British Free Episcopal Church, a British Orphanage and Homes for British Governesses established by the unremitting exertions of Mrs. Lewis.—*Our English Correspondent*.

India.—Child Marriage. It is intended shortly to select a child-wife for Scindiah, who is himself a mere child. The marriage will be celebrated during the next cold weather. In the case of a feudal minor subject to direct Government influence it has been suggested that the Government should endeavor to discountenance such a marriage. The anticipated union will be used throughout India as the strongest argument for maintaining such abuses.

A *Times*' Calcutta telegram of July 7th contains the following intelligence: "Application has been made to the Bombay High Court, on behalf of the child-wife of Holkar's son-in-law, to direct a new trial on the charge of cruelty. The case was adjourned. A Bombay newspaper announces two marriages. In one case the bride was aged two years and in the other 15 months, while the bridegroom was 30 years old. Pundita Ramabai is giving a series of lectures to thronged audiences on female education."

—In May last the city of Bombay was honored with the first public lecture ever delivered in India by a native lady. Doctor Miss Ratanbai Ardeshir Malbarvala lectured in the Framjee Cowasjee Institute to a crowded audience, which included 200 native ladies. Lung physiology was the subject discoursed upon in a modest, able, and interesting manner. The lady's courage and ability were cordially greeted.

—To meet the growing evil of leprosy in India the Government has decided to introduce a bill giving district magistrates power to order the arrest of any leper found begging or wandering about without means of subsistence. Such lepers may be detained in a retreat for life or until their discharge is sanctioned, and if they escape may be re-captured by the police. No retreat will be sanctioned unless provision is

made for the segregation of the sexes. The local governments may establish retreats, make rules for the management, discipline, and inspection of them with any moneys placed at their disposal for hospitals, dispensaries, and lunatic asylums, and complete religious freedom will be assured to lepers in such institutions.

Contrary to the returns made by the sanitarians of India that leprosy was decreasing, to which the past apathy of the Government is traceable, the eminent civil service officer, the Hon. Sir H. Ramsay, of Kumaon, in the Himalayas, considers that the outbreaks of leprosy are rapidly multiplying in that empire.

The condition of these poor creatures is miserable, turned out from family, village, and all that makes life dear. "If there are objects on earth," writes Dr. Pringle, formerly for 30 years Surgeon-Major to Her Majesty's Bengal Army, "that claim Christian charity more than others it is these lepers. Now help has come, and the Jubilee of the Empress of India, 'The Maharanee,' will ever be known as the 50th year of the rule of her who desires to be known, not only as the defender of the faith, but as the follower of Him who had compassion on the leper and whose religion welcomes the leprous outcast of other religions with 'Come unto me, and I will give you rest.'

"The last of the three great orders promulgated in the Punjab of old, viz., 'Burn not widows, kill not infant girls, bury not (alive) lepers,' has now not only its fulfillment, but adequate provision supplied for carrying it into effect with love and mercy, and henceforth the homeless, friendless, religionless leper will find a home and a friend, and, if he will believe it and accept it, a religion which will take him just as he is."

Dr. Pringle read a masterly paper, June 12th, before one of the most influential assemblies ever gathered in London on "The Increase of Leprosy in India, its Causes, Probable Consequences and Remedies."

In this connection we should not omit an expression of gratitude to the promoters of missions who have sent ministrants to the 135,000 lepers in India, chiefly from Scotland and Ireland, for the last 15 years. The stations may be traced on the leper maps of India, and also on those of Burmah and Ceylon.

—From Bombay a painful case of suttee by opium is reported. The wife of a wealthy Brahmin, in order not to survive her sick husband, whom she was nursing, committed suicide by taking opium.—*Our English Correspondent*.

—**Missionary Life.** The widow of the late General Colin Mackenzie writes to *The Christian* (London) as follows: "Dear Sir: Allow me to confirm the testimony of Miss McInnes (in your issue of May 31) as to the 'simplicity of life' and devotion to their great work of Indian missionaries. During more than thirty years my husband (General Colin Mackenzie) and I were intimately acquainted with missionaries of

every denomination in Bengal, the Punjab, the Dekkan, Bombay, and Madras Presidencies. We have stayed in their houses, lived close to them for many months, have known the details of their expenditure, and I can bear unqualified testimony to their self-denying economy and simplicity of living, and to the riches of their liberality to the poor in times of famine. Nothing can be more unjust or ungenerous than to charge them with 'self-indulgence,' 'luxury,' or 'worldliness,' of any kind. The 'gulf' between them and the 'station people' is the gulf between the church and the world. Men like Dr. Duff, or Mr. Hislop, of Nagpur, may occasionally be sought after by high officials for their knowledge or their gifts, but very few civil or military officers, and still fewer ladies, ever visit a missionary's family unless they are one with them in the faith. Missionaries are not 'in society.' They have neither time nor inclination to be so. I never met a missionary at Government House. I never heard of one staying with a Governor, except Mrs. Ingalls, of the Burmah mission, with Lord and Lady Lawrence. At the same time, their own houses were always open to anyone seeking their society, their hospitality generally taking the form of evening tea. They were universally respected by the natives who knew them, and by all those Europeans who kept aloof from them. I have not spoken of the real hardness they endure in teaching, bazaar preaching in the hot winds, and in itinerating often on foot. As one instance, all the Basle missionaries engaged in the revival among the Julus in 1870-71 were invalid from the hardships they went through.

Faithfully yours,

"HELEN C. MACKENZIE."

—India would seem to be practically uneducated. The total number of scholars in schools and colleges of all sorts is only three and a quarter millions, or one and a half per cent. of the entire population. These are mainly confined to the cities and towns; and out of 250,000,000 in all India, less than 11,000,000 can read and write. A census of the illiterates in the various countries of the world, recently published in the *Statistische Monatsschrift*, places the three Slavic States of Roumania, Servia and Russia at the head of the list, with about 80 per cent. of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with 63 per cent., followed by Italy with 48 per cent., France and Belgium having about 15 per cent. The illiterates in Hungary number 43 per cent., in Austria 39, and in Ireland 21. In England we find 13 per cent., Holland 10 per cent., United States (white population) 8 per cent., and Scotland 7 per cent., unable to read and write. When we come to the purely Teutonic States we find a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2.5; in the whole German Empire it is 1 per cent.; in Sweden, Denmark, Bavaria, Baden and Wurttemberg there is practically no one who cannot read and write.

—The latest and most baseless accusation brought against Protestant missions in India is found in a home paper, and is to the effect that the natives were so afraid of medical missionary ladies that they would not admit them to their houses, and other ladies had to be sent for. The well-known truth is that missionary ladies made the Lady Dufferin movement possible. They entered India when very many Europeans regarded them with disfavor, and proved by successful practice in many parts of India that the ladies in the zenana could be reached. They were gladly received by the natives. The first lady doctor who came to India landed in 1870, and came to India as a missionary. So far from exciting fear or suspicion, she gained immediate access to royal houses, and when Lady Dufferin landed in India this medical lady was established in the capital of a Rajpoot prince, and was not only generously supported by him, but had full liberty to carry on her missionary work in whatever way she chose. Here and there a nondescript without missionary credentials may have failed, but as a class the medical missionary ladies have been eminently successful, and but for them neither India nor China would have had a medical lady, or a female student in a medical school, to the present day.—*India Witness (Bombay.)*

—Christianity in India.—It is the peculiar distinction of India that it has been the theater of four great religions—Hinduism, Buddhism, Mohammedanism and Christianity. The first three have each had many centuries of opportunity, and yet Christianity has done more for the elevation of Indian society in the last fifty years than during all the long ages of their domination. Neither Buddhism nor Mohammedanism made any serious impression upon caste, neither was able to mitigate the wrongs which had been heaped on women; Mohammedanism rather aggravated them. The horrors of the suttee and the murder of female infants, those bitterest fruits of superstition, were left unchecked till the British Government, inspired by Christian sentiment, branded them infamous and made them crimes. Even the native sentiment of India is now greatly changed, and the general morality of the better classes is raised above the teachings of their religion.—*Dr. Ellinwood, in Church at Home and Abroad.*

Persia.—The Jews. Several representatives of the aggrieved have approached the Persian Shah now visiting in London. The Armenians, the English Jews and the Parsees there resident, have presented addresses. The following is interesting just now touching the cruel oppression of the Jews in Persia: Mr. Morris Cohen of Bagdad writes in the last report of the Anglo-Jewish Association that centuries of persecution have not failed to stamp their effect in deep, broad characters upon the Persian Jews. Despised and persecuted, they are unable to command respect, or to arouse feelings of

humanity in the breasts of their oppressors. Debarred from carrying on the ordinary trades of life, they have been compelled in many instances to earn their living by debased occupations. Taught by bitter experience to feel how unequal they invariably are to cope with the aggressions of the Mussulman population, they adapt their speech and conduct to their unfortunate condition. They passively submit to the vilest insults, whilst the petty acts of persecution gradually become habitual on the part of the Mussulmans. A Mussulman child may with impunity pull a Jew's beard and spit into his face. The poor Jew makes no complaint, and his resignation, taken as cowardice, is not calculated to act as a deterrent. It is impossible to form a conception of the sentiments of a Persian toward a Jew. Taught by tradition and custom to despise the Jew, as being an infidel and an impure and defiled creature, it is no wonder that the Mussulman acts toward him in a disgraceful manner. The word "Jew" is considered as a term of disgrace, and is never used by a Persian without an apology for giving utterance to it. Their cry for help will assuredly not fall ineffectually upon the ears of their brethren in lands where the blessings of education have rendered our co-religionists peaceful and prosperous.

Russia.—Daybreak among the Kirghiz. To Russian civilization the varied tribes and peoples of Central Asia have readily assimilated; the Kirghiz alone have hitherto remained obstinately wedded to their semi-barbarism. Evidence, if not overwhelmingly strong, indicates a tendency to adapt civilized customs and the elements of education. A century and a half ago the Kirghiz, who at that time inhabited nearly one-half of Central Asia, surrendered themselves willingly and without bloodshed to the domination of the White Czar. The Russians have persistently, by every rational means, striven to remove antiquated prejudices and the eradication of Kirghiz superstitions. Not until recent years have Russian persuasions issued in more than partial success. When the free schools were instituted and tolerance toward religion and language exercised the children shunned the doors. As determinedly the Kirghiz declined to allow their young men to accept vacancies offered to them in the Russian cadet corps. Latterly, however, the Russian authorities have overcome the scruples of the Kirghiz parents by the gift of premiums. The inducement has been successful in attracting to the schools numbers of boys. An earnest endeavor is also being made to break through the previously impenetrable wall of prejudice which excludes all female children from the advantages of educational training and discipline. It is reported that the wife of a Kirghiz chief named Gaishevskaya has finally overborne all native opposition, and, with the permission of the Government, a few months ago opened a school for young girls in the little town of Irgis. Already she has succeeded in bringing together

15 girls. These are entirely the daughters of native Sultans. There is likelihood of the lady's example being followed shortly by the establishment of similar schools in more populous centers. The girls attending the Irgis School are described as wonderfully good pupils. In spite of much criticism abroad of the Russian manner of treating the popular sentiments and traditions of the subjected Central Asian races there is no doubt that the Russian Government is becoming more permeated with the principles of educational rights and religious liberties. More acquaintance with the internal life of the Empire of the Czar as shown in Dr. Lansdell's writings proves that Russia in her own way is a civilizing not less than a conquering power in Central Asia.—*Our English Correspondent.*

Syria.—Dr. Lindsay, of the Free Church of Scotland, is now visiting the missions of that church in India, and he gives in *The Free Church Monthly* an account of the Syrian Christians who dwell chiefly in Travancore. One authority states that there are about 100,000 of these Syrian Christians. Dr. Lindsay regards them as probable descendants of the Nestorian Christians who were banished from the empire by Theodosius. The Church Missionary Society of England has labored among them, and oftentimes with promise of much success, but while there has been a reforming party among them, the majority hold very rigidly to some of their ancient tenets. Dr. Lindsay now reports that the reform party, which is headed by the Bishop Mar Athanasius, has endeavored not to secede from the ancient church, but to secure an evangelical reformation within it. The chief points they insist upon are: The repudiation of prayers to the Virgin or saints and for the dead; and of the doctrines of transubstantiation and the mass, and of compulsory fasting. They protest also against various superstitious rites, such as kneeling before the cross, the lighting of candles for forty days at the graves of the dead, and the offering of sweetmeats at the temples. They demand that worship shall be in the vernacular, and that the old Syrian liturgy be translated into Malayalam. They desire to be associated with other Christians, and especially with evangelical Protestants. This reform party is engaged in a protracted lawsuit with the unreformed section for certain property belonging to the church, the courts hitherto in their decisions having favored the old party. The reformers are anticipating defeat in their suit, but are building churches, and are resolute in their purpose to maintain evangelical Christianity. It seems that the impulse that led to this reformation is due to the work of the Church Missionary Society, and to the Christian College at Madras. Mar Athanasius, the present leader, was a student in the Madras College—*Miss. Herald.*

United States.—From *The Examiner* we gather some facts respecting Rev. Grattan Guinness, head of the great London Institute for the training of missionaries, who has been traveling for months through Mexico and the Southern States:

From Mexico he went through Texas, Louisiana, Virginia, Kentucky, North Carolina, and others of the States. His purpose was to visit the colleges for colored students. In a single month he addressed 3,000 colored students, receiving offers of service for the Congo mission from thirty of them. Dr. Guinness finds that a new movement is begun among the million colored Baptists—as he puts it: "Africa in America is beginning to move towards Africa beyond the seas." After seeing the colored people, Mr. Guinness went among the white churches, taking with him his bright Congo boy, N'koiyo. N'koiyo used to be at Harley House under Mr. Guinness, but is now studying in one of our Southern institutions. Mr. Guinness's plea was that individual churches should support each a missionary on the Congo in connection with our Missionary Union, but in addition to what they at present are doing for missions. Nine Baptist churches in Philadelphia promised to support ten fresh missionaries on the Congo. The American Colonization Society has promised to transport all these missionaries free, and Mr. Guinness has secured a suitable house in Monrovia, Liberia, where the missionaries can wait until they can be sent to the Congo. He will be busy in September seeing to the start of these new missionaries, and in October is to be at the opening of the new missionary college in Boston. Mr. Guinness shows how great pleasure he takes in thus forwarding the work of our missions on the Congo in all his letters. His is a crusade for missions wisely and economically conducted, and carried on without any flourish of trumpets, or appeals for help for his personal expenses.

The first Congo-Balolo mission party sent out by Mr. Guinness and the East London Institute to the Congo above our farthest station, arrived safely at the mouth of the Congo. In 1878 the first Congo missionaries (establishing the mission which has since been conveyed to the American Baptists) arrived. There is a wonderful contrast between then and now. As the missionary party reached the Congo's mouth, they found every provision made for the comfort of arriving missionaries, whereas ten years ago the pioneers had to endure many discomforts. Shortly after this party of Congo-Balolo missionaries arrived, they were met by a representative of Dr. Simpson's (of New York) faith-healing mission. She talked in an indignant strain of the "awful country," the "terrible people," that "it was not right for ladies to go to such a place," and much more in the same strain. The next morning an Irish woman connected with the American

Methodist (Bishop Taylor's) mission met the party and gave them the bright side of the picture. She was full of enthusiasm for the work on the Congo. After remaining five days at Banana, the Congo State steamer took them up to Boma.

—The Indian political problem as viewed by a missionary. A life of fifteen years among the Indians has shown me some light on the Indian problem which it seems to me important to bring before the citizens of the nation which is trying, vainly thus far, to solve it. I lived among the Ottawas in Michigan more than two years before and nearly five years after their reservations were opened to the white settlers. I have been more than eight years among the Sioux on reservations in Dakota and Montana. I have seen the working of both policies and become convinced that the following truths contain the key to the solution of the problem:

1. The Indians are men and cannot be saved without recognizing the rights of manhood. The longer they are treated as children the more childish they become. They are sinking deeper in pauperism. At this agency it costs the Government as much to support them as it did when there were three times as many.

2. What they need is not special legislation in their behalf, but the protection of laws securing equal justice to all men. The Government appropriates money to feed them, but that does not teach them to earn their own living. The Government undertakes to give their youth an education, both literary and industrial. A few learn to read and write English to a very limited extent. Some have acquired considerable skill in some kind of work. The Government hires a few laborers, and the rest are left to eat the bread of idleness, as before. The favored laborers receive wages, and the rest get about rations enough to save them from being starved to death. The Government sets apart reservations to protect them from the intrusion of white people and keep out settlers who would give them employment. The Indians are induced to scatter with a view to farming, and the only result is that their time and strength are consumed in coming to the agency for their rations. Children are educated by forcibly kidnapping them, in utter disregard of parental rights, the authorities thus repeatedly committing the crime which aroused the indignation of all Europe a few years ago, when

it was committed in Italy against one Jewish child. Many become sick, and some die in the school away from home and kindred. Those who live to graduate become "camp Indians" again, little better for the "education" they have received at the expense of the Government.

Our present policy is unjust in pauperizing the Indians and then making their pauperism an excuse for invading family rights on the plea that their children must be taught to support themselves. And the Indians' hearts are broken and our money is spent in vain. To educate Indians under present conditions is to enable a few of them to support themselves and to leave the rest to fall back into pauperism.

I refer to the Government plan of wholesale education. There are mission schools where a limited number of Indian youth can obtain a better education than in Government schools. The supply of those who obtain this higher education is not equal to the demand. But graduation at a Government school gives no assurance of self-support.

The only way in which the reservation system benefits the Indians is by enabling the agent to keep liquor away from them. If the traffic in liquor was suppressed among white people, their settlement among the Indians would not be an injury, but a benefit.

3. A homestead should be given to every Indian, and the rest of the reservations should be open to other settlers. As far as I know their feelings, the Indians would be glad of the change. There would be district schools, and their children would not be arrested like criminals and put into boarding schools by force. Partly by cultivating a little land for themselves, and partly by working for their white neighbors, they could support themselves and dispense with Government rations.

4. All distinctions of race should be abolished and the laws administered impartially. A crime against an Indian should meet with the same punishment as when the victim is a white person.

How will these principles solve the Indian problem? Apply them, and the Indians will solve it themselves. They are made of human nature as well as we, and all they want is a fair chance, equally with ourselves.

GEORGE W. WOOD, JR.,

Presbyterian Missionary.

FORT PECK AGENCY, MONTANA.

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

Africa.

PALABALA, CONGO FREE STATE,
12 June, 1889.

EDITORS MISSIONARY REVIEW.—On the 25th

of May 49 converts were baptized at the A. B. M. U. Station of Banza Mauteke. On the 4th of June one young man was baptized at Underhill Station of the Eng. Bap.

Missy. Socy. At Lukunga Station of A. B. M. Union 4 were baptized on June 9th. At Banza Manteke Station of A. B. M. Union 20 were baptized on June 11th.

By the steamship *Afrikaan* the Congo Balo Mission party from London arrived safely; there were two ladies and six gentlemen in the party, all of whom are new to the country except the leader, Rev. J. McKittrick, who was for some years in the A. B. M. Union and held the Equator Station of the A. B. M. U. for some time.

By the same steamer three new missionaries came for the A. B. M. U.—Misses Gordon and Royal and Rev. W. A. Hall.

The Portuguese mail of 26th May brought four returning and six new missionaries—one for A. B. M. U., five for the Eng. B. M. Socy. and four for the Swedish M. Socy.—total for May, 21. (3 American, 4 Swedish, 1 German and 13 British.)

A new station has been opened by the A. B. M. U. at Bwemba (Nchumbiri's) fully 200 miles above Stanley Pool.

Rev. J. B. Murphy reports from Equator Station that, though there are no known conversions, the people are inquiring about the gospel and seem very much interested.

There has been fighting amongst some of the interior tribes, the people themselves saying that since the white men sold them guns there has been much more fighting. The State wisely forbids sale of rifle and cap guns.

Good reports as to health and work come from all the A. B. M. U., B. M. S. and S. M. S. stations.

Bishop Taylor's steamer is still in transitu and will not probably float this year, and if things go on at present rate it will not float next year.

In Congo Free State there are four points held by the Bishop's people: (1) Near Banana—Misses Kildare and Collins. (2) Oivi (houses built by State)—held by Mr. and Mrs. Teter and Mr. Briggs. (3) Isangila—only a grass hut for temporary purposes—Messrs. White and Rasmussen. (4) Kimpoko (State houses)—Messrs. Burr, Harrison and Elkins and Mrs. Elkins. *No other places are held by the Bishop's people*, though I see repeatedly longer lists of stations.

The list of missionaries of the Bishop Taylor mission, as recently published in the pamphlet he edits, is also incorrect. The names of *two traders* (Evans of Mayumba and Fontaine of Banana) are given as "missionaries;" and further, the reason given for *delay of transit* of the *Anne Taylor* is *incomplete and incorrect*.

It is now over nine years since I came to this country, and I have no desire for a "better field." I love Africa and my desire is to see the Cross of Christ planted in every village. I daily pray for the spread of the knowledge of the name of Jesus, and I daily work for that end.

I write the above notes about Bishop Taylor's work, not to clog the wheels of the gospel chariot, but rather that the truth may be known. I long to see churches established—I care not by whom they are built up—Methodist, Presbyterian, Baptist or otherwise, so long as "the Kingdom" comes, and men are led to follow Jesus. But people are giving "gospel money" to what professes to be the cheapest and best mode of spreading the knowledge of God, and what can be seen at a glance to be a *failure on the Congo up till now*.

At Oivi, the base station, no school is established and no one can speak the language. Messrs. White and Rasmussen have both worked hard and are able to converse, and to tell of Jesus, in the native language.

At Kimpoko, I believe, no practical knowledge of the language has been attained by any of those established there, yet they have been there for over two years. Mr. Burr works very hard and earns a good deal by hippopotamus shooting. The two ladies at Banana no doubt do a good work; there the natives understand a good deal of English and Portuguese languages. Mr. Burr can almost support himself with his gun, but none of the others attain "self support," and even if they were to do so, they, like Mr. Burr, would be almost completely cut off from school work and evangelistic effort.

Yours in the Lord's work,

JOSEPH CLARK, Missionary of A. B. M. U.

LUCKUNGAN, CONGO, June 10, 1889.

Forty-five converts were baptized at Banza Mantike (A. B. M. U.) on 2d of this month. Fifteen new missionaries and four returns arrived here during the past month.

A new mission, to work among the Balolo, have arrived on the Congo under the leadership of Mr. J. McKittrick, who did effective work and gained considerable experience a few years ago while working under the L. E. M.

Nearly all members of the Bishop Taylor mission have either died, gone home, or connected themselves with other missions here. Self-supporting missions are regarded as a failure, and we are very sorry for this; the Bishop is going to give it another trial; we would rejoice greatly if he succeeds, but we have no ground to hope.

CHAS. JAMES LAFFIN.

Chile.

AN appeal to Christians for prayer in behalf of Chile:

We, the Chile Mission, assembled for consultation and prayer concerning our Master's work in Chile, unitedly call upon our fellow-Christians here and in other lands to join us in concerted and continued prayer to the God of all grace for a special blessing upon His work here.

We gratefully acknowledge past blessings, and are thankful for the achievements and concessions of a liberal government, for the marked spirit of tolerance recently shown toward the propagation of a pure Christianity among this people, for the preaching of the gospel many years to the foreign communities on these shores and more recently to the Chilians and to a few Indian tribes, for the many copies of the Scriptures scattered among various classes, for the seed sown by tracts and papers in thousands of human hearts, for the little companies of believers here and there who have not been ashamed to own the name of Him who called them into His own marvelous light, for those who have been led by the Divine Spirit to consecrate themselves to Christian work in Chile for all the manifested tokens of the presence and power of God in Christian life and work, and, finally, for the providence of our Father over all.

Yet, while mindful of these things, we cannot shut our eyes to the pressing needs around us, and we are constrained to ask you to become fellow-helpers in prayer with us in the work of the gospel of Christ in Chile. Romanism has blighted these shores and enthralled this people for centuries. A reaction is taking place; but, excepting in a few instances, it is not toward the religion of the Bible. The great trend is toward infidelity and indifferentism. The natural fruits of both are seen in the confused and sad state of opinion and practice regarding religion and morals. It would be possible to mention facts which would prove how important it is to have a pure gospel preached in Chile. This progressive people, once brought to love and obey Jesus Christ, would show that divine truth conquers sin and brings to a more perfect development qualities naturally excellent. Influences adverse to a true religious life are felt also by foreign Christians residing here. Yet it is cause for gratitude that so many avoid these dangers, and, by engaging in Christian work, by consecrated giving, and by their sympathy and prayers do promote the blessed gospel in Chile. Still let prayers ascend that their number may be increased, that foreigners and Chilians may become, under the blessing of our covenant God, true sons and daughters of the King.

The present is a time of opportunity. A beginning has been made and special indications of Providence have been vouchsafed. The agencies at work in Chile are the following, viz.: thirteen Protestant churches among the foreign communities, five boarding and day schools and three Spanish preaching stations under the Taylor Mission of the American Methodist Church, a seaman's mission in Valparaiso harbor, the Valparaiso Bible Society employing several colporteurs, a mission to the natives of Terra del Fuego under the care of the South American Missionary Society of England, and the Evangelical Union or Chile Mission of the American Presbyterian Church.

The work of this latter is largely among the Chilians. In connection with its work are five Chilian churches, three schools, one theological department, seven foreign missionaries, three Chilian ministers, besides other helpers and teachers. Among the special indications of God's providence are the rapid movements of the past few years toward religious freedom in the spirit of the people and in governmental acts. The Evangelical Union, which issues this appeal, has recently received articles of incorporation granting the right to hold property, liberty of worship and permission to propagate the Reformed faith throughout the country. Other tokens of providential favor are seen in the large number who now give the gospel a hearing, and in the fact that several Chilians have just entered upon or are in the active preparation for the gospel ministry.

The demands of the hour may be expressed by two words, *immediate occupation of the entire field* and a *gracious and mighty outpouring of the Holy Spirit*. Pray that the messengers of Christ may be speedily sent to the large colonies of foreign peoples on these shores, to the dominant Spanish Chilian race and to the untouched aboriginal tribes. Nor can we pass by the fields north of us, the United States of Colombia and Peru, in which there are very few laborers; also Bolivia, Ecuador and Venezuela, almost entirely unoccupied. Plead with our God that these neglected fields may immediately hear the gospel. Pray that the Spirit may convict of sin this whole people. Pray that He may make fruitful the widely scattered seed. Pray that he may give courage to confess Christ and to openly avow allegiance with His church. Pray God that He may consecrate more fully to Himself the Chilian and foreign Christians, that the testimony of a whole-hearted and whole-hearted service may aid the witness of God's truth. Pray the Lord of the harvest for godly native ministers, teachers and other workers, and for a marked endowment of the spirit of Christ upon His ministers here, both Chilian and foreign, for harmony, for wisdom, for love, for power. Pray for the church of Christ in Chile that it may be powerfully revived. Pray for the Christians of Protestant Europe and America that they may appreciate their vast responsibilities for money, men and practical interest, also their wonderful opportunities for *now* undertaking and carrying out our Lord's great command to disciple all nations. The one comprehensive blessing which we desire is the presence of the Holy Spirit working in all the plenitude of His grace and power.

Dear brethren, what is to be done must be done quickly. This generation is fast passing away. May we all quit ourselves like men, praying while we labor and laboring while we pray, as those who look for the Lord and His divine approval.

Those who are willing to unite in a weekly observance of prayer in behalf of Chile and the

other darkened papal lands of America are requested to send their names to any member of the Evangelical Union. These are not intended for publication, but that we may be encouraged by the knowledge that some are joining us in this request, and that we may be able to communicate with them in the future.

Rev. J. M. Allis, Casilla 912, Santiago, Chile.

" S. J. Christen, " 691, " "
 " W. H. Lester, " 231, " "
 " W. H. Dodge, " 202, Valparaiso, "
 " J. F. Garvin, " 904, " "
 " W. H. Robinson, " Copiapo, "
 " W. E. Boomer, " Concepcion, "

In session at Valparaiso, Chile, January, 1889.

1 Thess. iii : 1, 2.

England.

FROM REV. JAMES JOHNSTON, F.S.S.
 Roman Catholic Missions in India.

EDS. OF THE MISSIONARY REVIEW OF THE WORLD:

Dear Sirs.—Your correspondent in this country, who happens to be a namesake of mine, and for whose communications I find myself credited, has in your July issue given the number of Roman Catholics in India derived from their organ, *Illustrated Catholic Missions*. The numbers are probably near the truth; but certain quotations from Sir W. W. Hunter as to the comparative cost of Popish and Protestant missions, and as to the self-denying way in which the agents of the former carry on their work, are apt to mislead, when not accompanied by other passages from Sir William's writings.

The following passages are from one of his most recent utterances, as to the character of the converts made by the Roman Catholic Church; and as they may not come under your correspondent's eye, and will certainly not be given in the *Illustrated Catholic Missions*, I herewith give them:

Referring to the danger of the withdrawal of Protestant schools and colleges, Sir William says:

"The Roman Catholics in the sixteenth and seventeenth centuries made the great mistake of converting without educating. Their conversions were on an enormous scale, and they have left behind a hereditary caste of Christians, numbering about one and one-third million of the two millions of native Christians in India. It is not too much to say that the native Christians thus left behind by the rapid conversions of Roman Catholicism were for long a reproach to Christianity. It is these 'Portuguese Christians' who have given rise to the popular idea in India, that a native Christian is a drunkard and a thief. There are many thousands of exceptions to this rule. But the rule is so general that an 'Old Colonel' when he writes to the *Times*, usually speaks of it as universal. Yet the class of Englishmen represented by senior military officers are both truthful and accurate observers, and the general result of their obser-

vations is to have nothing to do with Christians as servants, when they can get Hindu or Mohammedan domestics. I do not agree with the 'Old Colonel' in his sweeping denunciations of our native Christian brethren in India. But I am compelled to admit, that he has often practical experience in support of his views.

"The low state, moral and social, of these 'Portuguese Christians,' is the direct historical result of a system of conversion without education. The Roman Catholic authorities have themselves perceived this; and in our day they are second to none in their efforts to educate the people. I would speak of the existing Catholic missions and missionaries in India with the highest respect. . . .

"The fact, however, remains that the low social and moral status of their converts is the historical result of the old-world methods of conversion without corresponding efforts at education on an adequate scale. These methods have now been abandoned for more enlightened ones by the Roman Catholics in India."

In comparing the number of converts by the Roman Catholic and Protestant missionaries we ought never to lose sight of the fact that not only were the former 300 years sooner in the field but that they had the Nestorian Missions on which to draw for many of their early converts, as all were called who left the weak and unprotected followers of the early church for the powerful church of their Portuguese conquerors who did not scruple to use strong measures for their conversion.

It is also necessary in speaking of the increase of Roman Catholic converts in India, to emphasize the fact that the increase is largely due to the natural increase of the much larger number with which the comparison is made.

I am, dear sir, most truly yours,

JAMES JOHNSTON, F. S. S.

India.

LETTER from a Methodist missionary in Monaffarpur, India:

I read in *THE REVIEW* a short time ago an account of the Lady Dufferin Hospital, opened at Darthanga and built by the Maharajah. I see the building often and enjoy the hospitality of the lady in charge, who is an East Indian from Madras. Already the enterprise is a success; the wards are filled and much good is being done. Miss R., an excellent Christian lady, told me of a very successful treatment in removing a cataract from a native lady, who, after years of darkness, has returned to her home and people. It is great misfortune that the ladies engaged in these hospitals, by a stipulation accepted by Lady Dufferin, cannot converse with their patients on the subject of Christianity. Either these institutions in time must pass into the care of ladies of an acknowledged creed or the Christian ladies must stultify themselves.

The field which our church, the Methodist Episcopal, has just entered has been occupied for some years by the members of the Gossner Mission. For want of men and funds it has for several years been almost at a standstill. The mission has but two men, one of whom is to be removed to another field. A flourishing Zenana mission and a press, which aided the mission greatly, have both been abandoned.

Provision has been made by which we hope soon to put half a dozen native helpers in this field. It will be something of an experiment with us, as we have only one foreign missionary to represent the work. There is but one town in Lirhort, and that is where we have established ourselves. Here we hope soon to have a dispensary with a lady doctor in charge, a very much needed auxiliary to mission work.

Your accounts of the increasing interest taken in the Lord's work, and your own efforts to create and foster this interest, are very encouraging to us. We are satisfied that the Lord will make known and glorify Himself among the nations, but we ask, When will the church be willing, nay, anxious, to give the millions of India an opportunity to see the light and enjoy the blessings of our glorious gospel?

We have a station as near Mt. Everest as we can get in the plains of India. When not obscured by clouds and mist it can be distinctly seen, and appears to be but a few miles distant, while it is not less than eighty.

Bishop Thoburn, our recently appointed bishop of India and Malaysia, has just arrived. On the 7th of January he presides at his first conference, to meet at Bareilly, northwest provinces; on the 17th he will meet the Bengal Conference at Allahabad, and on the 31st the South India Conference at Bombay.

Hoping you may be interested in a few items from these gatherings, I will endeavor to send them to you as early as I can obtain them.

We trust you have every encouragement in your noble work. We join in praying that you may be aided, both by the Lord and by the church, for you need grace, and you cannot work without means. Tell the churches in America we are waiting on their prayers; our eyes are lifted unto Him who has promised to hear and answer prayer.

Yours very sincerely,
(Rev.) H. JACKSON.

Syria.

THE FRESHMAN JEWISH MISSIONS.

[REV. JACOB FRESHMAN writes to his congregation in New York of the enterprise for Jerusalem for which he has been for some months absent, as follows:]

"The mission on which I started has proved successful beyond my expectations. Our friends will be glad to know that we have begun a mission in Jerusalem, and have appointed a missionary. Not only was I myself actively occupied during the whole period of my stay at the Holy City, but I also engaged a Hebrew convert to continue the work as an evangelist among the 30,000 Israelites at Jerusalem. I am sure that your earnest prayers will go up for this new branch of our work. There are in other cities of Palestine 50,000 more of God's ancient people, making 80,000 in all, or more than in the days of Ezra and Nehemiah, for then there were only 50,000. I may add that the number is constantly increasing and that there are signs of renewed prosperity. I believe the Lord is preparing the land for the people and the people for the land; for just as the curse has been fulfilled so all the blessings foretold by Israel's prophets shall assuredly come to pass and be fully realized." From Paris he writes: "Many of you will know that three years ago I was enabled, with the aid of Pastor Hirsch, to start a work among the Hebrews of this city. I am anxious while here to strengthen and enlarge the work." It has been assisted by the contributions of Mr. Freshman's little Hebrew Christian Church and congregation of St. Mark's Place, from which have also emanated, directly or indirectly, missions to the Jews in Philadelphia and Chicago, besides incipient work in Pittsburgh, Des Moines, Toronto and other cities, as opportunities have offered, by Mr. Freshman personally, or by missionary converts from the little mother in St. Mark's Place, ten or more of whose sons are already in the field or preparing in theological seminaries.

United States.

[COMMUNICATION from Dr. L. P. Brockett. Corrections in article on "Madagascar."]

EDS. MISSIONARY REVIEW OF THE WORLD: I have received from foreign sources some communications in relation to my article on "Madagascar" in the May and June numbers of your REVIEW, and I beg leave to make a few not very important corrections suggested by these criticisms that your many readers may not be led into even trivial erroneous impressions.

My article, p. 352, lines 22 and 23, for "lemurs" (which belong to the monkey family) read "lemeers" (which belong to the same natural class and order as the monkey which they replace in Madagascar.)

Page 353, line 28, for "the great province of Imerina . . . is the largest of all the provinces," read "which is the chief of all the provinces."

Page 353, line 8, for "and the Betsiléos"

read "the Bètanimèna and the Bètsimisà raka."

June article, p. 425, line 24, for "1863," read "1868." Same line, for "in Imerina" (the land of the Hovas) read "in the island of Madagascar."

Page 425, line 29, "they had only the New Testament in their own language, and the translation of this was not perfect." The following foot note should be appended to this page:

*"The New Testament and the Psalms had been translated and circulated prior to 1834, and 5,000 copies of the former and 6,000 of the latter had been put in the hands of the natives. The Old Testament had also been translated and a small edition printed in the summer of 1835; but in February of that year the Queen (Ranavalona I.) had prohibited her subjects (under penalty of death) from reading or having in their possession copies of the Scriptures or any religious books, and had caused a vigorous search to be made for them, and the penalty to be enforced for the possession of even a single leaf. Under these orders nearly every copy of the Old Testament and many thousands of the Psalms and New Testament were seized and sent to England and their return prohibited. No other New Testaments were to be had till 1869, when the British and Foreign Bible Society sent a revised edition of 5,000, and in 1871 an edition of the Old Testament. Even these editions, through revised, were not perfect, and a more thorough revision has just been completed. It was a stray copy of the first edition of the entire Scriptures which was placed at the side of the Queen when she was crowned."

Page 426, ninth line from the bottom, for "the coronation oath was administered to her with her hand on the sacred volume," read "as she addressed her people, on this her coronation day, she stood with her hand upon the sacred volume."

Page 427, second line, for "and united with one of the mission churches" read "and united with the Independent Palace Church."

Page 427, line 6, for "the beautiful Malagasy marble" read "the massive Malagasy granite." Line 23, for "a beautiful marble church" read "a beautiful granite church."

A note may be appended as follows:

*"There is a very fine Malagasy white marble, used to some extent in Madagascar for building, but the churches and palaces of the capital were either built of hard native wood, painted white, of a native granite which, from excess of felspar, is nearly white, or of the native blue rock, a gray or bluish basalt abounding in that vicinity. The floors of some of the palaces are of white native marble."

Page 428, line 5, for "caused a code of laws

to be prepared, based on the best codes of England and America," read "caused a revision of the Malagasy laws to be prepared, approximating them in some degree to the codes of Western nations."

Page 428, line 11, for "the Scriptures" read "religious books." Same page, line 14, for "she greatly multiplied copies of the Scriptures" read "she greatly promoted the circulation of the Scriptures," and refer to the new note on page 425.

Page 428, line 25, for "to the levying of taxes" add "to diminish the burden of the *fanompoana* or personal service."

In the note at the foot of p. 428, line 12, from the bottom, for "spent three and a half months," read "spent thirty-eight days"

I believe these are the only passages or phrases requiring correction or modification to which my attention has been called. I will add two verbal substitutions which I have noticed. Page 433, line 21, from bottom of page, for "voice" substitute "utterance," and eighteenth line from bottom, for "voice" substitute "sound."

L. P. BROCKETT.

BROOKLYN, July 25, 1889.

Letter from New Jersey:

MARLTON, N. J., July 8, 1889.

DEAR DR. PIERSON: I was greatly pleased with your suggestion that the church should undertake to evangelize the world within the present generation. I have been impressed for several years with the same thought, that the world could be evangelized before 1900. Four years ago I expressed this thought to Bishop Taylor of Africa. He replied: "I think it can be done in 20 years." In connection with this I have been forcibly and sometimes painfully impressed that the average church could and should support *two pastors: one at home, one abroad*, and the weaker churches, paying from \$400 to \$700 salaries, should unite, two or more of them, in supporting a foreign pastor, while the richer churches should *multiply* their pastors abroad as the Lord should prosper them. And all this without diminishing in the least their annual contributions to the general cause. *This could be done* if properly set before the churches and urged upon them. Their missionaries could be under the supervision of the parent boards of their respective denominations. But such a work needs a pioneer, like yourself, to travel among the churches, and also through the press to stir them up. Why not, dear Doctor, take this upon your shoulders as a part of the precious burden you are carrying for the swift subjection of the *world* to our Lord? Very sincerely yours,

W. McK. BRAY,

Pastor M. E. Church.

[A remarkable movement is on foot in Kansas, in response to Dr. H.

Grattan Guinness's appeal for the Soudan district. We willingly give place to this circular, and trust it will lead to similar movements elsewhere.—EDS.]

TOPEKA, KANSAS, July 17, 1889.

DEAR FRIENDS: At the last meeting of the State Executive Committee, after careful and prayerful consideration, the following resolution was unanimously adopted, viz:

Resolved, That the State Executive Committee approves the appointment of missionary committees by local associations for the purpose of aiding the Soudan pioneer missionary movement or other pioneer missionary enterprises. It was also agreed that some member of the State Committee should be designated as a member for the Soudan Pioneer Mission, who should act for and represent the missionary bands of our associations in this State.

We should be glad to have the secretaries

and others carefully explain to the pastors and business men that the associations are not going into a general missionary work, but only take up the work of sending pioneers to prepare the way of the Lord, and open up fields for the church societies and others.

We advise that a committee of from three to five be appointed from your association for the Soudan Pioneer Mission. That the officers be a chairman, secretary and treasurer.

Sample blanks, with electro map of Africa, will be furnished at an early day.

A number of good men have volunteered to go, and Kansas will probably send from five to eight men to the Soudan about October 22d—immediately after the State Convention.

Asking your earnest prayers and hearty co-operation in this great work, we are, on behalf of "every creature,"

Faithfully yours,

JAMES D. HUSTED, Chairman.

GEO. S. FISHER, State Secretary.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY J. T. GRACEY, D.D.

How Shall Returned Missionaries Render the Best Service to the Cause of Missions While at Home?

BY REV. GEO. W. WOOD, D.D.

FIRST by being in spirit, manners and conduct an honor in the highest possible degree to the missionary name. The cause of missions receives damage from anything in the missionary which tends to excite suspicion as to his motives, and lower respect for him as a man. Whatever helps to raise him in the estimation of intelligent Christians and other candid observers as a man of intellectual ability, good sense, firm principle, broad and generous sympathy, charity and other traits of the best style of Christian character, brings advantage in every way to the object which he seeks to promote. A model missionary is a crown of glory and a tower of strength to "the cause" which he represents.

Especially, and in all ways, should the *foreign* missionary show himself in accord, as a fellow-worker, with every form of evangelistic and benevolent activity in the great home field. He sometimes receives

attentions for which he has, or should have, no desire as being more his due than to home workers for Christ. Any seeming complacency in being *lionized* he should avoid by a careful cherishing of his consciousness that many a laborer at home is more approved of his Master than himself deserves to be.

Secondly, if the missionary is at home for needed rest and restoration of health, let him, next to spiritual culture, make it his first aim to become able to return speedily to his work abroad. If he is at all an effective public speaker, the demands upon him will be incessant for labor beyond his strength. Whether the call come from secretaries of societies and boards, or, in more numerous cases, from pastors and others in the churches, he must learn, when he ought, to say No, and insist upon it. If his desire to excite interest in missions, or his inability to resist pressure, leads him to prevent the physical recovery for which he came home, or much to delay it, he makes a mistake which is harmful to "the cause."

Thirdly, in order to render the best

service to the cause of missions while at home, the returned missionary must well consider his peculiar adaptations and circumstances. "Not all men can do all things." A witty correspondent of the New York *Evangelist*, "Ambrose," once wrote: "Missionaries are of two classes—those that can talk, and those that can't talk." Now, we know some scholarly and other men in our own country who never went abroad, who are very useful in their own proper spheres, but who have not the gift of eloquence; and some who can be interesting and instructive to auditors of a certain kind, and yet fail when called to face audiences of a different sort under differing circumstances. David Livingstone was not a Dr. Duff in speech, but he was David Livingstone nevertheless. Some men can do better than they can describe, and some can use the pen more effectively than the tongue. Ready writers may do much for missions through the press. They may do this not only by sketchy and more elaborate articles in magazines and the religious press, and by books, but by watching opportunities for useful statements that will be welcomed by conductors of local newspapers and secular city journals. Some missionaries abroad, and some when returned, have, by their facile pens, communicated information of great value to thinking minds, and, bringing honor to themselves, have honored and aided "the cause" to which they are or were devoted. The late Rev. Dr. Robert Baird reported that M. Guizot said in his hearing: "If ever the world is to be well informed respecting itself, it will be done through the efforts of missionaries." Of the contributions of missionaries to several branches of science, and to general knowledge and literature, the most gratifying appreciation has been expressed by men of highest eminence in learning.

But in respect to the pen, as also to the voice, we do well to resolve that "every missionary returned from his field, and so withheld from his work abroad on account of impaired health, should be subject explicitly to the advice of his physicians in undertaking any missionary service at home." Giving lectures and making addresses from the pulpit, in Sunday-schools, and in missionary and ecclesiastical meetings, may well employ such measure of strength as a judicious physician will approve. In rendering this service, let not zeal override judgment; and let care be taken not to harm by mistakes in the manner and length of speaking. Missionaries are like other public speakers, needing to know how to begin, what to say and what not to say, and how and when to stop. Painfully conscious of my own deficiencies, and that I can present myself not so much an example as a beacon, may I not, nevertheless, remind my brethren and sisters, with, myself, that the three *s's* are an excellent general rule, viz.: "*Be short, spirited, spiritual*"? "*Spiritual*," not in the way of cant, sanctimoniousness, affectation of piety, faith, self-denial, but from the spirit of Christ in the soul of the speaker, which cannot but pervade all his utterances; "*spirited*," from depth of conviction and feeling, not of a spurious oratory, and this, though it may cost effort; for often the missionary is so exhausted from feebleness, the fatigue, it may be, of traveling, and the social intercourse with kind Christian friends, not always considerate in their desire to entertain and hear from the visitor from a foreign land, how can he help being dull? But let him be as *spirited* in the best sense of the word as he can; and then, unless he is to be the only speaker, and is desired to occupy more time, let him for the sake of his hearers and himself, and efficient service "to the

cause," be *short*, above all; never spoiling a meeting, and vexing the arrangers of a programme and those who are to follow him by overrunning the time allowed to him! Learn to speak, if you must, with your watch in your left hand, and don't forget to look at it in season and obey its monitions!

Unless one is a Christian Daniel Webster, like Alexander Duff, he does well not to occupy much time in a missionary address by discussing scriptural principles of missions; this may better be reserved for other times or left to other speakers. Missionary facts are eagerly asked from missionaries. Let these be selected to illustrate principles. The most unprofitable thing that a missionary can do is to *scold* the churches. He can quicken consciences by touching hearts in well-selected, truthful narrations concerning converts in missionary fields or Christian supporters at home.

Much of the returned missionary's most effective service when at home may be rendered in prayer-meetings and social circles, in which, without obtrusion, he may, by suggestions, anecdotes and illustrations, give enlargement of thought, and make a favorable impression in relation to missionary topics. He will sometimes find himself in company with disbelievers in missions and thus, by exhibition of the Christian spirit, tact in parrying an objection or a sneer, self-respecting dignity and knowledge, refuting assertions of ignorance, he may worthily defend the cause against assailants. By communication of information in an easy and natural way he may, in personal intercourse, be useful in increasing interest in the cause in pastors and private Christians, and especially in helping the young to become recruits for its service abroad or at home, and "he that winneth souls is wise."

The Ancient Church of Persia and its Reform.

BY REV. J. H. SHEDD, D.D.

THERE were present on the day of Pentecost, Parthians and Medes and Elamites and the dwellers in Mesopotamia, devout men from the far East and forerunners of the great church of Persia that flourished from the days of the Apostles for twelve centuries, and that planted its missions in Eastern Persia, Turkestan, China and India, while Europe was still a wilderness. The fruits of these missions were all destroyed 600 years ago by the exterminating sword of Tamerlane, except the Syrian Christian community on the Malabar coast in India; the monument of Singan fu in China and a few similar relics. There are extensive graveyards on the western borders of China, recording on the tombstones the fact that they buried their dead in Christian hope.

The church which sent out these missions, now commonly called the Nestorian, has dwindled, from Moslem oppressions and inward decay, to a little more than a hundred thousand souls. Half as many more of the same race and language are united to the Church of Rome.

This remnant of the old Syrian or Nestorian Church was first reported to the Protestant world in 1830 by Messrs. Smith and Dwight, American exploring missionaries. Their report was so favorable that the American Board soon after began a mission to the Nestorians. The first missionaries were Rev. Justin Perkins and Asahel Grant, M.D., very noble and enthusiastic pioneers. Others of like spirit followed them, and since the mission was begun in 1835 a strong station has been maintained at Oroomiah, and unwearied efforts have been made to promote a revival of pure Christianity. The means used are the translation of the Bible into the spoken language of the people, the introduction of a

Christian literature, the teaching of thousands to read in schools and Sabbath schools, the training of teachers and ministers, the preaching of the gospel everywhere and the planting of a reformed church with its congregations and schemes of beneficence.

In 1841, the first printing-press ever seen in Persia began its work at Oroomiah in printing the Bible. From 1846 to 1851 there were remarkable revivals in the mission schools and in some of the village congregations; also severe persecutions by the Nestorian Patriarch and the Persian Governor. In 1855 the Reformed communion was begun, twenty years after the founding of the mission. In 1870 the name of the mission was changed to *The Mission to Persia*. In 1871 the work was transferred to the care of the Presbyterian Board. Since then it has enlarged its sphere to embrace not only Nestorians, but all the other peoples—Armenians, Jews and Moslems in half of Persia and a large part of Kurdistan in Turkey. Stations have been established in Tabriz, Teheran, Hamadan and Salmas, and a station in the mountains of Kurdistan undertaken.

In 1838, three years after the American missionaries, French monks began their work on the same field. They have for the basis of their operations several thousands of the Syriac-Persians who are nominally attached to the Church of Rome. They have fought the Protestant reform at every step and with all the weapons that the Romish hierarchy know so well how to use. In 1885, fifty years after the Americans entered the field, the Archbishop of Canterbury, at the request of some ecclesiastics and in pity for the old Syriac Church, determined on an Anglican mission, and in 1886 he sent out his agents from Protestant England to oppose the Protestant mission in Persia and to confirm the people in their formalism and bring them if

possible nearer the corrupt churches of Greece and Rome.

But we anticipate. Let us first mention the nature and history of the reform in progress and then add a few thoughts on the opposition, difficulties and hopes that attend it.

The Nestorian controversy carries us back to the decisions of the council of Ephesus, A.D. 431. Nestorius was condemned on two charges. (1.) For refusing to call Mary the *Mother of God*. In this certainly no Protestant would accuse him of heresy. (2.) For saying that there are not only two natures, but also *two persons* in Christ. Students in church history recall to what controversies the Greek words *οὐσία*, *ὑπόστασις*, and *πρόσωπον* and the corresponding terms in Syriac gave rise. The difficulty of definition and of adjusting their meanings to each other gave the opportunity for endless misunderstandings. Nestorians have always held to the true divinity, the true humanity and the true incarnation of our Lord. In their controversy with other churches on the term *Mother of God* we are their allies. The same is true of many other points at issue between them and the papacy. The unscriptural dogmas and practices of the Greek, Armenian or Latin churches, such as the refusal of the cup to the laity, purgatory, confession, the mass as a real sacrifice of Christ and image worship never entered this church. The errors of the fourth century and some later ones are found, but the people are not bound by the councils and traditions nor are they under a hierarchy as the other corrupt churches. They hold the Bible as the full and only rule of faith. They have a liberal spirit toward all who teach the Word of God. They confess that the teachings of the American missionaries agree with the primitive doctrines of their church and that errors have crept

into their system in later times which should be reformed.

The missionaries in 1835 were welcomed by the people, and for many years an honest effort was made to reform the old body without destroying its organism. This effort failed. God was pleased to pour out His spirit, many souls were renewed, and a new church was gradually formed for the following reasons: (1) *Persecutions*. The patriarch did all in his power to destroy the evangelical work. He threatened, beat and imprisoned the teachers and converts, and thus did his utmost to alienate the spiritually minded and to drive them from his fold. (2.) *Lack of discipline*. The converts could no longer accept unscriptural practices and rank abuses that prevailed, and it became evident that there was no method of reforming those abuses and practices. The missionaries and converts alike gave up the hope of such reform. (3.) *Lack of teaching*. The converts asked for better care and for purer and better instruction and means of grace than they found in the dead language and rituals of the old church. The separation, however, was made in no spirit of hostility or controversy. There was no violent disruption. The missionaries published nothing against the policy or ecclesiastics of the old church. Their efforts were not to proselyte, but to leaven the whole people with the Scripture truth. The new life was not forced into a western mold, but left to adapt itself to the peculiar character and wants of the people.

The method was guided by Providence. The converts were first invited to unite with the missionaries in celebrating the Lord's Supper. As the numbers increased, and societies were formed in the several villages, native pastors were placed over them. In time these pastors and their elders, and the other preachers, including bishops, presbyters and

deacons, all of whom had received ordination in the old church, met in conference with the missionaries. The first of these conferences was held in 1862, and adopted a brief confession, form of government and discipline. Some things were taken from the canons and rituals of the old church, others from the usages of Protestant churches. The confession and rules were enlarged in 1878, and the name adopted was "The Evangelical Syriac Church." The missionaries and the evangelical bishops have sometimes joined in the ordination service and it would be difficult to draw the time when the Episcopal ordination ceased and the Presbyterian began in the Reformed body.

The relation of the American missionaries to the old ecclesiastics has been somewhat different from that found in other missions to Eastern Christians. The patriarch in office fifty years ago was at first very friendly to the missionaries, and personally aided them. Later he did all in his power to break up the mission. His most able brother, Deacon Isaac, however, accepted the evangelical doctrines, and till his death, in 1865, was the foremost man in the Reformed communion. The Patriarch now in office has taken the attitude of neutrality, with frequent indications of fairness and friendliness to the mission work.

The next in ecclesiastical rank is the Metropolitan, the only one left of the twenty-five mentioned in the thirteenth century. The present incumbent recently made distinct avowal of the scriptural character of the Evangelical Church, and expressed a strong desire to come to an understanding with it. Of the bishops, three have united with the reform and died in the Evangelical Church. Of those remaining, the two in Oromiah, to the extent of their ability, oppose the light, because their deeds are evil. The three bishops in Kurdistan are friendly, and give their in-

fluence in favor of the mission schools. A large number of the priests or presbyters of the old church, in Persia at least, joined the reform movement, and as large a proportion of the deacons. In Kurdistan, further from the mission station and influence, the number is smaller. In all, nearly seventy of the presbyters have labored with the mission as teachers, preachers or pastors, more than half of whom continue. Many others acknowledge that the reforms of the Evangelical Church are scriptural and salutary, but for worldly reasons adhere to the old party.

These facts as to ecclesiastics (and similar facts might be given as to the leading laymen) show that many leading minds of the people have been enlightened by the missionaries and toiled with them for the reform of the whole people. Still more has the work been for the common people. The mission has been true to its aims to embrace the whole people in its plans for spiritual and temporal improvement. The medical work has been for all, and also the relief in time of famine. In civil affairs there is no Protestant community, and any relief obtained through missionary influence is shared by all. The schools are open to all alike, and as barriers have given way before the increasing light, whole villages, and every house in them, have been open to the Christian workers as truly as can be said of any community in America.

The Evangelical Church has its Mission Board that meets monthly, and by combining funds and counsels with the missionaries a system of pastoral care and itinerant labor is in operation which enables the forty-five preachers in the Persian portion of the field to carry the gospel steadily to every hamlet. In Kurdistan the same system is extending annually. The earnest hope and aim is to see this people brought fully under evangelical influence and

instructed in Bible truth by a regenerate church that rescues what is most precious from a system that decayeth and waxeth old and is ready to pass away. The members of the Reformed Church revere and love much the history of their fathers and appeal to their examples of zeal and piety ; and desire to conserve their true doctrines and their virtues.

The preaching places vary somewhat with the season of the year, numbering about 120 in the winter and somewhat less in summer. The roll of ministers shows 40 fully ordained, several of whom are missionaries in distant parts of Persia and in Russia. There are 30 licentiates or preaching deacons, 87 elders and 91 deaconesses of the congregations. In some places the reform has gathered nearly all the population within its influence, and in many places it is not unusual to find half the population in the winter services. Many blessed seasons of awakening and refreshing from the Holy Spirit have been enjoyed. In all, over 3,300 have been received to church fellowship, of whom two-thirds are living and the others passed beyond the veil. The people are poor in worldly goods but are able to do much for their own support and to spread the gospel. In a few congregations all the expenses are paid by the people and in all they share according to their grace and ability. All contribute to a missionary fund from which the native board pays one-fourth of the expenses for advance work. Thus the foreign work has become to the church of Persia a home work and upon this native church is laid the responsibility of winning the land for Christ and of preaching the gospel to every creature. The American missionaries go hand in hand in helping the native Christians to realize their responsibilities and privileges, to plant and train self-supporting and aggressive local churches.

There is a system of education that embraces 120 village schools, increasing in number as the demand increases, an orphanage, a female seminary and a college with industrial department and medical class, as well as the courses in science, languages and theology. To provide books a printing press is constantly at work, and to meet the needs of the sick and needy, a dispensary and hospital have long been attended annually by thousands. To complete the agencies needed to evangelize the Nestorian field a new station for the mountains has been organized and the labors of a medical and an ordained missionary begun, assisted by native helpers, and these labors much blessed in the winter past.

The question is often asked, What is the effect of this reformation on the faiths and peoples about us? In reply the reflex influence on the old church is as marked as upon the Armenians in Turkey. The leaven is working in the old body and some of the congregations have preaching and Sunday schools, and we may hope, many truly enlightened and renewed souls.

The tide of Roman influence was fast overwhelming this remnant of Nestorians a generation ago. Now the tide is turned and Protestants are on the aggressive everywhere. A large body of living Christians, with the Bible in their hands, are not only able to hold their own but are constantly advancing, and thus is secured to the true faith a body of Christians as important to Persia and Kurdistan as the Waldenses are to Italy. It is planting the batteries of the Christian faith at a strategic point far within the enemies' country. An awakening among God's ancient people in the land of their long captivity has already begun in many places.

The effect on Islam is more important still. For hundreds of years the

Mussulmans have regarded Christians as unclean infidels, worthy only of contempt and violence. After all the ages of contact with nominal Christians, the true religion of Christ is now, for the first time, revealed to Persian Mohammedans. This revelation is made in the translated Word of God, and still more truly in the lives and worship of true Christians. There is a purity in Protestant worship, and a manhood and intelligence and character of love and integrity in Protestant Christians which is indeed a revelation. Christians are no longer to be despised, but they are to be respected and trusted, and it is the turn now for Mussulmans to stand on the defensive and to listen, and of some to accept of Christ in the face of persecution and threatened death. From the door of the sepulcher the stone of a corrupt and idolatrous Christianity is rolled away. The way is fast preparing and the evangelical Christians in the midst of the Moslems are the leaven for the rapid dissemination of the gospel.

For fifty years this work of American missionaries, in the reformation of the Syriac-Persian Christians, has been recognized with gratitude by all who look for the kingdom of God in Persia. In one of the leading cyclopædias the opinion is expressed that "probably no Christian mission of modern times has been so satisfactorily conducted and so decidedly happy in its influence and results." This is an extreme statement, for the missionaries are fallible and have made many mistakes; but notwithstanding all mistakes the Great Head of the church has wonderfully owned and blessed the effort. Multitudes of souls have been saved and a true and lasting reformation begun.

It was to be expected that the Roman Church would oppose such a work and would set up her rival missions. But it was not to be expected, and is greatly to be lamented, that the Archbishop of Canterbury has

followed in the steps of Rome, and has sent his mission, consisting of four English priests, to arrest the Protestant reformation in this old Eastern church, to turn back the progress of free thought and turn all movement, not to the New Testament type of Christianity, but to the corrupt church of the sixth and seventh centuries which God permitted Islam to smite.

This new mission of the Archbishop of Canterbury, planted by the side of the American mission, and in rivalry with it, is greatly to be deplored for many reasons.

1. It disregards all missionary comity. If the English Church had led the way half a century ago in exploring the field and planting a mission for the Nestorians, American Christians would not be there to-day. But in God's providence the pioneers were Americans; and now the toil, the meeting of the brunt of Roman and Moslem opposition, the work accomplished, and the blessings God has given are not regarded in the least. The Anglicans coolly step in and claim the field. The American mission is an obstacle to be brushed away, otherwise the field is entirely unoccupied and open to a mission from the Anglican Church to the Old Syrian Church. England has been known throughout the East as the bulwark of fair play and of Protestant missions; yet here the agents of England's primate are using the power of England to trample on the claims of a Protestant mission and to destroy its work. Protestant Episcopalians of New York are aiding the archbishop in this great mistake and wrong to the cause of Christ in Persia and Kurdistan.

2. It is an effort of obstruction and reaction, and must do great harm to the real missionary work. Painful discussions and the clash of hostile parties take the place of the peaceful work of enlightenment and evangeli-

zation. The Ritualists have rallied the opposition to close the mountain valleys against all missionary work, and exclude evangelical teaching from every church and house. The effect is to stir up a great deal of bad feeling and some violence, that render very difficult a work that before was easy and to retard the true reformation, that was so rapidly and quietly advancing before the Anglicans came. What an infatuation and fatal error to array missionaries of the same race and speech against each other before Moslem rulers! In trying to drive back the evangelical work, this is done. It is equal folly to expect to affect Islam favorably by perpetuating the corrupt and semi-idolatrous forms of Christianity in the East. There is no hope that the Moslem will ever turn to that Christianity he has abhorred in the Eastern churches. There must be a purer and more spiritual religion than worshiping of crosses and keeping of fasts. No greater damage can be done to Christianity in the eyes of Moslems, and no greater advantage given to Islam, than for Englishmen to come to Persia in the interests of the formalism and idolatry of Oriental churches.

3. It is an effort in the direction of Rome. The Nestorians in their ancient books and modern thought know nothing of the exclusive claims of prelacy and apostolic succession, nor do they accept the councils after the first General Council of Nicea. They in some sense have been the Protestants of the East in greater sympathy with Protestant teaching than with Roman. Now come these Anglicans to warn them against all Protestant heresy, to tell them that Presbyterians have no church, nor ordination nor ordinances, and to teach and exhort them to drive out all such heresy, to multiply their prayers and ritualistic worship in a dead language; to enforce the binding nature of fasts and

traditions and saints' days; to teach the efficacy of baptism to secure regeneration, of the Eucharist to convey atonement, of the priests to sacrifice, and of the bishops to convey special apostolic grace; and of the councils to pronounce the creed which it is necessary for all Christians to believe. This mild form of Romanism has really the very essence of the great apostasy of all the corrupt churches—the apostolic succession; the priestly nature of the New Testament ministry; the sacraments as necessary and initial means of saving grace; and the councils as authoritative interpreters of the Holy Scriptures, whose dogmas are binding. On this basis they wish to reform the Nestorians away from the real faith of their fathers and lead them to accept what is called the Catholic Apostolic Church. But such unscriptural teaching, so far as it is accepted, has the same effect in Persia as elsewhere. It lulls the soul to trust in forms instead of Christ, blunts the conscience and hardens the heart. It is the same old story: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns that can hold no water."

4. The effort in the end must be in vain. After all the evil it may accomplish, or the good, if God so overrule it, it must result in failure. It lacks the vital elements of true evangelism as found in the Word of God. The theory is very seductive no doubt to the Archbishop and those of like mind, that the true method is to preserve the old organization, and that gradually the people may be taught to express their creed in the same words as other churches of apostolic succession and all at last become one. But beautiful as the theory is, the practice is full of difficulties. The Anglicans are so near the papists that the people fail to see the difference in their teaching.

Both papist and Anglicans ask them to regard Nestorius as an arch-heretic and the patriarchs and fathers of their church in Persia as outside the true church and faith. The efforts to change the fossil churches of the East or to revive them in any way but by the simple gospel have been failures. They have a tenacious conservatism that clings to the traditions of the past and renders illusive the dream of the reunion of Christendom by any method of concessions. The effort of Rome for centuries, and of the Anglicans among the Copts and in other parts of the East, tell the same story. A case in point is that of the Syrian Church in Travancore, South India. Rome tried her hand of persecution and failed. This church is a branch or offshoot of the old Nestorian Church, using the same rituals and language, and like the Nestorians lapsed into corrupt practices and was dead to all spirituality rather than deeply heretical in doctrine. Prior to 1836 the Church Missionary Society persisted in trying for eighteen years to resuscitate this old church, and the effort ended in complete failure. Then the plan was adopted of separating from the corrupt body, and since then a true Protestant church of thousands of members has been gathered.

Thus, in Persia, the current evangelical reform may be obstructed very seriously but cannot be stopped, by the ritualists. The words of Dr. Perkins, written twenty-one years ago, are still true. "The progress of our work is steadily onward, and probably as rapid as would consist with its highest prosperity. The progress is not always a uniform current. It resembles a succession of circling eddies caused generally by obstacles in the stream, but sometimes by the accelerated speed of the current, which but for these self-regulating checks might bring on the work serious disaster. Such eddies are

often the best missionary regulators, correcting mistakes and undue haste and giving our converts occasion and time to examine the foundations of their faith." One of these eddies is now formed, but the river of salvation flows on. Under God's blessing

the true evangelical reform has doubled itself in the past ten years. We may expect history to repeat itself, and the time to be near when the heralds of salvation from Persia will again evangelize the Tartar tribes, and enter Thibet or China from the West.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

Persia and its Missions.

PERSIA and Assyria in Eastern Turkey—the country occupied by the Nestorians—constitutes one of the most interesting mission fields in the world. It is the original cradle of the human race. If it does not include the site of Eden, it certainly embraces the resting-place of the Ark of Noah; and it still has representatives of the descendants of Shem, Ham, and Japheth in the various nationalities now found in the country. It is the land of Abraham, and of Job, and of Jonah. The ashes of Mordecai and Esther lie buried at Hamadan. It was in this land that Daniel became instrumental in one of the greatest moral revolutions ever wrought in any nation by a single man. The *Magi* are believed to have come from there to Bethlehem, and according to tradition are *buried there*. The evangelization of Persia began with Daniel. Nebuchadnezzar is held to have been a true believer. Great empires and advanced civilizations have arisen and passed away on this broad field. Nineveh and Khorsabad are representatives of their buried grandeur, while thousands of ancient inscriptions found on rocks and tablets constitute their epitaph.

The country has been rendered memorable by many of the great conquests which have affected the destiny of the whole human race, and it has been invested with pathetic interest by mournful captivities of Jews and others, in various ages. Even in our day the Nestorians, living between Persians and Turkish

Koords, between Semnite and Shi-hite sects of Moslems—victims of rapacity and persecution on every hand—seem to represent the traditional lot of suffering and outrage which for centuries have characterized the country. And yet there is nowhere a more beautiful land.

"About two-thirds of the country," says the late Justin Perkins, D.D., "the western portion, lies in Turkey, comprising much of Assyria, or modern Koordistan; and the eastern third is in old Media, the northwestern province of modern Persia, now called Azerbijân. The former portion is physically one of the wildest and roughest regions on the globe, *abounding in scenery of surpassing grandeur and sublimity, and is inhabited* by the not less wild Koords, among whom, and in proximity to whom, many of the Nestorians dwell, till lately subject to lawless extortion and violent plunder from those redoubtable neighbors. The Nestorians betook themselves to these mountains at an early period, as an asylum from deadly persecution, having less to fear, in the violent outbursts of Pagan and Mohammedan fanaticism, from the savages of the mountains than from the more civilized inhabitants of the plains on either side. In the lull of persecution, during the few past centuries, they have gradually spread themselves down into Persia. The Persian part of their country is one of the most beautiful on which the sun ever shone, consisting of several of the most charming Persian plains; bounded on the east by the Lake of Oroomiah, which is ninety miles long and thirty miles broad, while the towering ranges of Koordistan rear a lofty, snow-capped barrier on the west. Oroomiah, lying on the middle section of the lake, and separated from other plains by bold ridges that run transversely from the higher mountain ranges quite to its margin, is the largest district occupied by the Nestorians, and is the principal seat of our missionary operations. The atmosphere of all that region is so clear that the naked eye with ease traces objects distinctly, at the distance of a hundred miles, which would

hardly be visible one-fourth that distance in America, and readily describes celestial bodies, seen elsewhere only by the aid of a telescope. Indeed much of Persia, under its brilliant sky, is so fair as to be almost fairy; abounding in luxuriant fields, vineyards, and orchards, and smiling with tasteful gardens of bright and fragrant flowers, studded with gurgling fountains and shady arbors, and vocal with the notes of warbling nightingales and other musical birds."

Famine often wastes the land, especially the Moslem districts, and its havoc must ever recur at intervals until there shall be such a government as shall protect and encourage irrigation, instead of speculating in breadstuffs while the people perish. The government is an absolute despotism, in the hands of a Sultan or Shah. He has two chief ministers—one a sort of deputy executive in peace and in war, and the other a lord high treasurer. The latter of these is much more diligent than the former. There is vastly more of *tax gathering* than of *civil or military protection*. The sole end for which the Persian Government exists is the collection of the revenue—the fleecing of the people. Large portions of the land, confiscated from time to time, belong to the sovereign, and are farmed out on terms well-nigh ruinous to the tenant. Even where property belongs to the subject, it is taxed to the last degree as a starting point, while the successions of sub-rulers and collectors make still further drains upon the moiety that must save the laborer's family from absolute want. The whole burden of taxation thus comes really upon the laboring class. Added to this extortion is the constant uncertainty as to whether the planter will be permitted to reap his crop at all. Downright robbery of fields or households by the retainers of petty chiefs is of frequent occurrence, and the poor are liable any day to be deprived of their very last resource. Agriculture and other industries so discouraged and paralyzed, barely sustain the lives of the people at the

best, and when drought is added, thousands must perish.

"Still worse," says Rev. J. H. Shedd, "there is no Joseph in Persia to make any systematic provision for such a crisis. There is no public channel of supply. On the contrary, the tender mercies of the wicked are cruel. The king sets the example—locks up his granaries, and withholds every kernel of wheat except at famine prices. Every nabob and land-owner who has a stock on hand follows this example. Rapacity and cupidity rule. Money is coined out of the sufferings of the poor. The imbecility, avarice, cruelty of the ruling class are sometimes beyond belief. Depravity is satanic. Persia is ruined by despotism, misrule and cruel feudal oppression.

"No lover of humanity can regard such a land but with feelings of profound pity. We long for the day when civilization will build highways and railroads by which charity at least can be conveyed to the famishing. A proper system of roads, and one or two railroads in Persia, would make such famine impossible. The country has natural resources which only need developing to make her, as in ancient times, a great nation. Places supplied with water yield every kind of fruit and grain in abundance. These beautiful, favored districts can be extended. By opening again the ancient water-course, by sinking artesian wells, by proper aqueducts for the mountain streams, irrigation can be greatly extended, and the rain supply increased. But before this physical renovation comes, and war and famine cease, there must be a moral renovation. At present the earth itself, under a despotic government and false religion, is cursed for man's sake. It refuses to yield its harvest for the use of man, because man refuses to yield himself to the glory of God."

There is reason for the degrada-

tion and real moral darkness of these people for the last three centuries. They have been crushed by invasion and slaughter and constant tyranny, and subjected to the immediate contact of all the sensuality and debasement of the dominant Moslem races.

We add a few words as to the personal and domestic life of the Persians. Mud or clay huts are their houses; with one room, the oven in the center, a hole in the roof to let out smoke. Privacy and cleanliness are impossible.

Mrs. Rhea, many years a missionary in Persia, thus graphically describes social life:

"The mud-wall houses, without windows or chimneys, would not be used by Christians for pig-cities. The children are so scantily clad that less clothing would render them more comely, what they have serving only as a nest for vermin. The sad-eyed, depressed women are beasts of burden, and are classed with the donkeys, and as they pass by, donkey and woman alike hidden by their loads, it is only a glance at the feet that tells which is the beast and which the human. Oroomiah is a walled city and the ditch about it filled with stagnant water poisons the air so that nearly all the children die, and yet the heathen governor, when a missionary suggested the draining of the ditch, said it should be done 'to-morrow,' and has let years pass with it still untouched. The traveler sees by the way the desolate Mohammedan graveyards, with never a trace of love in them, the tombstones bearing the emblem of whatever craft the sleeper followed, the mud-walled vegetable fields and unfenced grain fields, the plows of the pattern found on Egyptian monuments, and drawn by twelve yoke of oxen.

"Entering the first house we found an earthen floor, a bit of matting for a seat, and a woman baking bread. She sits by a hole in the ground the size of a barrel, with coals at the bottom. She takes a piece of the leavened dough, passes it from hand to hand, and kneads it on a cushion at her side until she has a cake three-fourths of a yard long, half a yard wide, and half an inch thick. Then she throws it into the hole, it catches on the sides, and is baked in an instant. The baking done, the missionary can have religious services, and sends out for the women to come in. These women are not attractive."

Mrs. Rhea thought when she went out

to the field that she was filled with love, but she could not love these women, and had to be converted over again, and humble herself before God to labor with them. They act like monkeys, chatter and giggle, and take hold of every part of one's dress without any sense of shame. Whenever a son marries he brings his wife to his father's house. If a man have twelve sons, all the families will be under one roof, and as there is but one room under that roof the state of affairs may be imagined. No wonder the word home is unknown in Persia. When the women gathered in she asked them if they could read. They answered, 'We are women.' She told them she was a woman, but could read, and might she read to them? After reading one of the parables, she asked them if she should sing. They had never heard any one sing, and did not know what it meant. She sang, 'Happy Day,' and they laughed and giggled and fell down and rolled, but when their children laughed, the mothers took their sandals, shod with iron, from their feet, and drove them from the house. Surely this was a hard place, but she did not give it up. A school was established there. She visited it after some time, and found the children able to reply to her questions, heard them sing sweet sacred songs, and the bright boys in one winter learned to read. There were openings for sixty such schools, and the entire outfit, books, house and all of each would not cost more than \$60. She visited the villages, meeting from two to six hundred women. When she looked these women in the faces and found them hanging on her words, she felt her responsibility, and not daring to use the words she had prepared for them, she instead would read from the New Testament without comment. Whole days they would stay and listen to the talk, and linger late into the night, and when exhausted she told them to go for she must sleep; they went saying, 'We'll come again in the morning.'"

The Nestorians are of the old Semitic stock. Dr. Grant believed them relics of the lost *ten tribes*. They represent the *oldest sect* of Christians, and claim origin from *Thomas*, the Apostle, and an army of 160,000 martyrs in *one province* 1,500 years since. They have a remarkable missionary history—patiently enduring persecution, and remaining spiritual in the midst of prevailing worldliness.

Gibbon says, once their numbers exceeded that of the Greek and Latin communions. They derive their name from Nestorius, who was condemned

for heresy by the Council of Ephesus A. D. 431, and who died in painful exile in Lybia. Though holding some peculiar views in regard to the Trinity, his real offense was his early *Protestantism*. He refused to call the Virgin Mary the "Mother of God," and he opposed many of the corruptions of the church. "His followers, though greatly debased, still reject all image worship, confession to priests, the doctrine of purgatory, etc. Altogether the Nestorians number about one hundred and fifty thousand, of whom one-third are in Persia and two-thirds in Turkish Koordistan. They stand in the relation of oppressed *tenants* toward the Mohammedans among whom they dwell, being cultivators of the soil, and artisans in the more common and useful mechanical trades. One continuous people, while living in the two contiguous Empires of Turkey and Persia, they partake much of the respective local peculiarities of the two parts of their country; those in the Turkish portion, Koordistan, being rude, untutored, bold and defiant, and those in the mild and sunny clime of Persia possessing much of the blandness and suavity common to all classes in that genial country. *They are a noble race of men; manly and athletic, having fine forms and good complexions. They are also naturally a shrewd, active, and intelligent people, yet remarkably artless, affable, and hospitable, and peculiarly accessible for missionary purposes.*"

That which gives to the Nestorians a peculiar interest is the missionary character which they have once borne, and which it is to be hoped they may bear again. The Oriental churches as a whole were not as active in the spread of the gospel as the Latin Church; but the Nestorians were an exception. "In the East," says Mosheim, "the Nestorians, with incredible industry and perseverance labored to propagate the

gospel from Persia, Syria and India among the barbarous nations inhabiting the deserts and remotest shores of Asia. In particular the vast empire of China was partially enlightened by their zeal and industry, with the light of Christianity." From the fifth to the ninth century the Nestorians had churches among the mountains of Malabar in India, and in the vast regions of Tartary from the Caspian Sea to Mount Imans and beyond, through Chinese Tartary, and even in China itself.

Early in the eleventh century a Mogul Prince in Cathay (Northern China) was converted to the faith, and taking at his baptism the name of John, gave his royal influence to the Christian cause. Some of his successors also were at least nominally Christian, a son-in-law of Prester John, the well-known *Ghengis Khan*, gave his support to the Christians as late as the early part of the thirteenth century. But toward the close of the fourteenth century the sword of the Moslem Tamerlane destroyed the Tartar churches and overthrew the Nestorian Christianity in the principal seat of its power. It was not till the close of the fifteenth century, however, that some unknown persecution and massacre destroyed the Nestorians in China. There is still found at *Si-ngau-fu*, in Northwestern China, a large stone tablet, giving an account of the faith and history of the Nestorians. It presents their doctrine of the Trinity, and some account of the books of the Old and New Testaments, and records their progress for 140 years.

The ancient glory of the Nestorian Church is gone. "*Ichabod*" is written upon it. *Tamerlane* in the fifteenth century slaughtered them. Seventy thousand heads were piled up at Ispahan and 90,000 more in the city of Bagdad. The church itself became locked up in death spiritually. Messrs. Smith and Dwight found among them; 1, Liberality to other

sects. 2. Rejection of confessional. 3. Reverence for Scripture—though, locked up in Syriac, they knew little of its contents — but endless fasts and the doctrine of baptismal regeneration, etc. Christian work in Persia must begin with Nestorians, for Mohammedans could not be led to Christ while a dead church is among them. But the early history of the Nestorians of Persia bears upon the question of their future relations to Tartary, and even China. Why may they not again be useful in carrying the gospel even to Mongolia and Korea? They have physical energy and hardihood; they are capable of a high civilization; and their susceptibility to the power of religious truth has had numerous attestations in modern as well as in ancient times.

It is this view of their character and position that gives to the mission among the Persians a peculiar interest. They are at the western gateway of China and India. They are stationed along a great highway of nations which must ere long be opened. They are, moreover, in the center of Asiatic Mohammedanism, where they only wait in sore distress for some great overturning in the providence of God which shall give them governmental protection and the conditions of prosperity. Meanwhile it is our duty and privilege to promote among them the resurrection of a dead and buried Christianity.

We need greatly to extend the work among the Armenians as well as among the Nestorians. They have elsewhere shown themselves peculiarly accessible. The largest compact body of the Armenians, about 10,000, is found in the district of Salmas. Its center is Tabreez, where 5,000 Armenians reside among 130,000 Mohammedans. The other great Armenian region is 400 miles farther east. This is a captive colony whose history has been most tragic. Tehe-

ran, Ispahan and Hamadan are in this district.

Henry Martyn was the pioneer in this land of Esther. In June, 1811, he rode into Shiraz, already broken in health, for eleven months working at a Persian translation of the New Testament and Psalms, subsequently, for four months at Tabriz, with raging fever he then started for England, and died at Tocat; but *that New Testament* is still doing service for the Master.

Rev. Justin Perkins and wife were the first missionaries of the American Board, and reached Tabreez August 23, 1834; in October, 1835, joined by Dr. and Mrs. Grant, all together proceeded to Oroomiah:

"We arrived," says Mr. Perkins, "in a furious rainstorm. The tardy joiners had no place ready for us to lodge; so we sat down among them in an open room, upon the shavings, of which we soon kindled a fire to dry our dripping garments; and, *sending to the market for bread and kebab (boiled meat) we ate our repast there, and afterwards laid ourselves down for the night on the same shavings, with as lively gratitude and joy as often swell the hearts of mortals.* The 20th of November was long observed by us as our *Pilgrims' Day*.

"Having the broad, common ground of Scripture on which to meet the Nestorians, and the most ready access to them, we at once addressed ourselves to the work of their amelioration and salvation. For, while their knowledge of the Bible was so vague and meager, they cherished for the sacred oracles a reverence amounting almost to adoration. Dr. Grant soon acquired a commanding influence over all classes, by his skillful practice of medicine and his active devotion to their welfare.

"The missionary work soon took the three-fold form of education, the press, and last, but pre-eminent, oral preaching.

"The first missionary school was

commenced in January, 1836, in a cellar (apt emblem of the moral state around), for the want of a more comfortable place, it being winter, with seven small boys. It was the germ of our flourishing Male Seminary. The number of pupils soon increased to fifty; and from learning their alphabet on manuscript cards at the beginning they rapidly advanced, till they have long graduated with very respectable attainments in literature and science, a remarkably familiar knowledge of the Holy Scriptures, and most of them with considerable acquaintance with theology as a system. From this seminary have gone forth nearly a hundred graduates, about sixty of whom are able and faithful preachers of the gospel, not a few of them partaking much of the holy unction of the sainted Stoddard, under whose self-consuming toils and prayers they were trained. Others have gone forth hopefully pious, who, in other avocations, are hardly less useful co-laborers in the work of evangelization.

"About two years after opening the male seminary, a few little girls formed the nucleus of a female seminary. The term TOPSY would then not inaptly have described the character and appearance of those little girls; not that they were black, the people are nearly as light as ourselves; but for uncleanness, disorder, and propensity to mischief. Yet in a few short years those same individuals appeared educated, intelligent, refined young ladies; and what is yet far more, devoted, active Christians. About a hundred pious young women have gone forth, who, in the various relations of wives, and mothers, and teachers, are doing a work not at all second to that of the graduates of the Male Seminary, for advancing the gospel among their people.

Miss Fidelia Fiske left South Hadley, Mass., to found this new "Holyoke" in Persia; and 13 years after she sat down to the Lord's table with

92 whom she had led to Christ! In 1845 a revival simultaneously broke out in the boys' and girls' schools. Mr. Stoddard, the boys' teacher, called to say to Miss Fiske that four or five boys were seeking Jesus and found her with five girls who were in the same spiritual condition.

The conversion of *Deacon Guergis* took place in this revival; and he began the work of an evangelist among the Koords, continued up to his death. His history—converted while on a visit to his daughter at the girls' school—is a religious romance. His spontaneous, self-denying, and persevering labors among the cabins of the Koordish Mountains deserve to stand high on the annals of Christian devotedness. In 1849 another revival blessed the mission, which spread to the village of *Seir*. I have "never seen even in Holyoke such scenes," wrote Miss Fiske.

Dr. Grant came from Utica, N. Y., and his wife was pioneer of female education in Persia. She began with *four girls in a barn; after two and a half years of labor, she died at 25 years of age, so revered that she was "buried by the bishops in the church and they dug her grave with their own hands."* Dr. Grant then gave himself up to journeys, going unattended among the Koords, daring all perils, and surviving the great slaughter of 10,000 mountaineers only a year or two, he died, leaving a name like precious spices for its fragrance. Ten years later came the harvest, which was in part owing to the power of Mrs. Grant's death, as a testimony to the pure faith of Christ.

Justin Perkins was a tutor in Amherst, and was carried to the vessel 20 miles on a bed. "*We shall soon throw him overboard,*" said the captain. But the Lord had for him 36 years of work yet. After wintering at Constantinople he arrived at Tabris and was welcomed by Patriarch Mar Johanan, the earnest friend of

the mission. Next year he, with Dr. Grant, was stationed at Oroomiah, birthplace of Zoroaster, and seat of ancient fire worship. Oroomiah is like Salt Lake Valley in features, with a salt sea and a clear air, through which Jupiter's moons are seen. Dr. Perkins' dying words were, "How will even Heaven be Heaven, where there are no Nestorians to be led to Christ." *What passion for souls!*

This mission to the Nestorians has been favored by the presence and labors of some of the most devoted of all the laborers who have gone to the foreign field. The names of Stoddard, Stocking, Lobdell, Crane, Cochran, Rhea, with a goodly number of heroic and devoted women, must ever be embalmed in the memory of

the church, and constitute an example of great encouragement to those whose future labor shall be bestowed on the same field. The work of grace in Persia in connection with missionary effort has been very remarkable. Eleven or twelve revivals of great power have been experienced in the high schools at Oroomiah and Seir. Some of the most apostolic men and women have been numbered among the native preachers and other Christians. The work of Mr. Stocking, Miss Fiske and others in the schools was pre-eminently a work of prayer. It constituted a power before which even the wild Koord-armed to the teeth and "breathing threatening and slaughter," became transformed to a lamb.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

ONE of the editors was called to sit as a member of the Examining Committee when, in May last, Dr. F. F. Ellinwood conducted in the chambers of the N. Y. University his examination of his classes in comparative religions. This chair as is generally known has recently been erected and when it was determined to have such a department, the Regents could find no man in this country more admirably adapted to fill it than its present accomplished incumbent.

Dr. Ellinwood had for years been a close and careful student of the Oriental religions when called to this new lectureship in the university. Thus far he has had splendid men in his classes and may well feel proud of their attainments and his own success. He has two courses of perhaps twenty-five lectures each. At the late commencement ten men received the degree of Ph.D. in consequence of their attainments; and from what we heard of their recitations we were satisfied that in the erection of this chair and the election of this instructor, the univer-

sity has taken a great stride onward.

These classes are not composed of ordinary men. They include pastors, professors and students in theological seminaries and medical colleges, etc. In ten years similar courses of study will be established in all the theological schools, and perhaps universities. It would be well if the younger ministers would take up these studies, not only as a means of qualifying them for service, but as a diversion, for the subjects are fascinating in interest. Dr. Ellinwood has had four professors in his classes, taught by correspondence. He furnishes copies of abstracts of lectures, references to books, etc., for cognate reading, etc.

One of the best features of the course is the requirement that each student present a weekly monograph on some salient matter of the course. This makes all the knowledge his own, and gives it fixedness of impression and crystalline form. We have asked Dr. Ellinwood to furnish for these pages a series of articles on Buddhism, etc.

A. T. P.

MR. MOODY has issued an "ANNOUNCEMENT" to the public of his new training school at Chicago.

There is a very marked growth of interest in mission work both at home and abroad. The problem of evangelizing our great cities is especially coming to the front and demanding a practical solution. The Lord of the harvest is likewise sending forth laborers into His harvest. Never has there been so wide-spread a desire among both young men and women to get at work for Christ and souls; and we are glad of this new training school.

All workmen need training, both in the theory and practice of their calling. No demand of our times is more imperative than the need of a training school for Christian workers, where they can learn how to work and at the same time put their knowledge to the test by engaging in work. Doing is one way of learning.

Our colleges and theological seminaries are sending out men equipped for leadership, fitted to plan and conduct the campaign. But hundreds of volunteers, who have neither time nor money for a full course of education, are asking how they can get ready to do the humbler but equally needful work of the common soldier in the ranks.

To help meet this want this training school for both men and women will open in Chicago, on Sept. 26, and continue the year through. Instruction will be furnished free to all students, who will be thus at no expense except for board, which will cost from \$4 to \$6 a week. Every morning will be spent in study under the best trainers which this country and the world can supply. The afternoons will be spent in visiting from house to house, and the evenings in evangelistic meetings of various kinds. It is the purpose of this Evangelistic Training School to furnish the best practical instruction in

the English Bible, and all matters pertaining to practical evangelism and missions; and, by offering abundant opportunities for actual work among the neglected masses of the people, to apply the practical test of both fitness and willingness to serve God and souls; and so sift out the chaff from the pure grain.

Applicants for admission to the Training School must furnish written certificates of their church membership and character, and forward them to F. G. Ensign, Esq. Much attention will be paid to *music* as a most important help to evangelization, and the aim will be to furnish evangelists, home and foreign missionaries, lay readers and parish visitors and pastoral helpers to train more efficient Sunday school teachers, consecrated singers, and workers in every department. We see no reason why every great section of this country, if not every great city, should not be furnished with such Training Schools. Chicago is the metropolis of our great Northwest, easily reached from all parts of the United States and Canada, and is a grand place to make a start.

A. T. P.

The Turkish Government and American Schools.

THE following is a translation of the order we referred to in our last issue, for which we are indebted to *The Missionary Herald*.—EDS.]

TRANSLATION OF VEZIRIAL CIRCULAR OF RAMAZAN 16, 1306 (MAY 16, 1889).

"The American Legation has made complaint that although the programmes and the teachers' certificates of the American schools in the Vilayets were transmitted in accordance with the special law at the time the schools were opened, yet the official papers containing authorization have not been given, and the teachers' certificates have also been detained at the Government offices; and that on the occasion of investigations after eight or ten years had passed, nothing contrary to law having been observed in the schools, the schools have been closed solely on account of the absence of permits or of teachers' certificates, and fur-

ther, that the reopening of such schools encounters much difficulty.

"Although it is known that some of these schools have been closed for lawful reasons, it is not permissible for schools opened of old to be closed arbitrarily and when no circumstance or conduct contrary to law produces a necessity. Hence, hereafter, when schools newly to be opened have conformed to the special law, permits will be given to their directors by the Vilayet Government, and the certificates of the teachers, after verification, will be returned to them to be kept. And if there is a reason which demands the closing of schools which have been opened of old, the matter will be reported to the Ministry of Public Instruction and the necessary steps will be taken in accordance with the answer which is received. This course will be pursued toward other foreign schools also."

James Alexander Bain.

ANOTHER of the brave young pioneers in Central Africa has finished his course. He has laid down his life for a bottom foundation-stone for a future civilization to rest upon. The names of such men should be mentioned with honor among us, although their fields of labor may be far from sight and sound of our busy, noisy marts. Such names as Rev. James A. Bain will be sought out and prized by those who a century or two hence shall search for the forces which molded the states and institutions which shall then be the pride of Central Africa. A half-dozen great names are known and honored by all, but after these are a company of missionary pioneers, not so very numerous, by whom the early, difficult and responsible work is done. Among these may properly be named this eighth in a line of north-of-Scotland ministers, who has just succumbed to the fever at Bandawe, Lake Nyassa.

He was educated at the Gymnasium, Old Aberdeen, at Glasgow University, and at the Free Church Divinity School in the latter place. He was ordained in 1883, and soon set out for Lake Nyassa.

His life was a heroic one, even beyond the measure of ordinary mis-

sionaries to such wild and troubled regions. Assigned first to the most northern outpost of the Livingstonia Mission of the Free Church, he conquered the difficulties of a warlike tribe with a strange language, reducing it to writing and giving them a literature, building and teaching them to build, suffering with the hardships of inferior food and clothing, tramping the wilderness barefoot, rising from the bed of fever to bury a dead companion. Yet his letters are always cheerful, and often even humorous, and he was always on the lookout for an advance movement of some kind.

A year and a half ago the Arabs raided Lake Nyassa. Mr. Bain and six other Europeans defended Karonga for a week against the heavy Arab fire. During a lull in the Arab war came the time for his first furlough. He was terribly weakened by the pain and anxiety of fever, pestilence and war, and started for home; but a few days' rest at the mission headquarters before starting improved him so much that he determined to let others have the furlough and stand by the natives another year in answer to their pitiful pleading as they knelt upon the shore after he and his baggage were on board the steamer. He ought to have come home, as it seems, for that year of fever and anxiety for the poor people forced him to confess in his last letter that he was "shattered in mind and body"; and the end followed very soon.

With God and a few such men as this to fight with them, the poor Africans will soon be able to rise out of their deep woe and make peace to be their government and righteousness their magistrates.

W. J. MUTCH

A Misapprehension.

"A MISSIONARY" takes to task one of the editors, on the ground that in

his little book, "The Crisis of Missions," he "ignores the place and power of intellect in missionary efforts," and suggests that, "wonderful though the results of the last half century of missionary operations have been, there is little reason to doubt that if all the missionaries" were men who stood on a higher intellectual plane, etc., the results would have been much greater.

Now the author of that book, without caring to defend either himself or his book, would simply say to "A Missionary" that nothing was farther from his thought than to ignore or depreciate the power of sanctified intellect in missions. So long as William Carey, Dr. Duff, Dr. Livingstone, as well as Mrs. Grant, Fidelity Fiske, Drs. Riggs, Stoddard, Fiske, Eli Smith, Bishops Patteson and Hannington, Schwartz, Cyrus Hamlin, William Goodell and a legend of others are inseparable from missionary history, such ignoring and depreciation are out of the question.

But it is a little surprising to the author of this book to find so many intelligent brethren who have apparently read "The Crisis of Missions" without discovering the main object, which, like a thread, runs through the entire argument, viz. : to demonstrate that the *whole work of modern missions is conspicuously a work of God's providence and grace*. The purpose of the writer was to show that when the whole church was asleep and practically denied all obligation to a dying world, God moved in a most remarkable manner and aroused a sluggish Christendom—that by astounding developments He precipitated a crisis upon the church, and prepared the church for that crisis in a measure, and that now, by marvelous signs and signals, He is inciting to a new spirit of holy enterprise. With such a motive guiding the writer, no denomination of

Christians, not even the Moravians, are brought into prominence, much less any individual. God alone is exalted. To have magnified the power of educated intellect or denominational organizations, or sanctified literature, would have been to call attention away from the glorious Center about whom all the history of modern missions so conspicuously revolves.

The writer of that book—more conscious of its defects than any of its critics—still feels confident that the God whom he specially sought to glorify in that sketch of missionary developments has especially owned the humble effort. Only so can he account for the unusual sale, which must now have reached some twenty thousand. There has been an undue tendency to write up missions as the work of the church and the triumph of organization. This may glorify the church, but it dishonors the Master. And it is strange that any of us can forget how little a time has elapsed since Dr. Ryland rebuked Carey for his holy enthusiasm; since Sydney Smith shot his arrows of ridicule into the nest of sanctified cobblers; since the Scotch Assembly denounced missions as impracticable and absurd and dangerous, and the A. B. C. F. M. timidly ventured to send four men to the foreign field. We can only say : "What hath God wrought!"

Weighty Words.

NEARLY fifty years ago the venerable Heman Humphrey, D. D., wrote these stirring words to one of the three sons whom he gave to the ranks of the Presbyterian ministry. The names of these sons were John, Zephaniah M. and Edward P. We echo the wish that these words could be copied, framed and hung on the wall of every pastor's study throughout the church. They describe the one great want, the one *hope*, also, of the cause of Foreign Missions in

our time, and show the quarter from which deliverance must arise :

"Those great Christian enterprises which are the glory of the present age will have imperative claims upon you as a minister and a Christian. You may not be called upon by your Divine Master to go and set up the standard of the cross on a heathen shore, and the utmost you can give will be but a mite in comparison to what is demanded for the conversion of the world. But remember, my dear son, that God will hold you responsible for whatever influence you can exert to bring up the church to the standard of her duty. The ministers of that glorious gospel which they are commissioned to preach at home, and which must be preached to all nations before they can be converted, *have it in their power to do more toward raising the necessary funds than any other class of men—might I not add, more than all other classes put together.* Perhaps this would be extravagant; but let any one consider the position which pastors occupy, the access which they have to the hearts and consciences of the whole Christian community, and the influence which they actually wield in all the religious movements of the age, and he may perhaps be convinced that I should not be far out of the way. Point me to the churches which are doing most in proportion to their ability for the spread of the gospel and, without knowing the names of their pastors, or ever having heard of their moving a finger, I am prepared to say that it is greatly through their influence, or that of those who immediately preceded them in the same office. If ministers were to do their whole duty, and exert all their influence, I have no doubt that the contributions of the church would be *doubled in a short time.*

"Do you ask me how this mighty influence is to be exerted? I will tell you. If you have a truly benevolent and missionary spirit yourself, you will infuse it into others. You will press the subject upon the members of your church in *private conversation*; you will advise and persuade them to take *religious magazines* and newspapers; you will induce as many of them as you can to attend the *monthly concert*; and in order to make it as interesting as possible, you will diligently collect and arrange the latest missionary *intelligence*; will exhibit *maps* of various countries and stations where the light begins to shine, and *will lay yourself out so thoroughly in preparing for the concert, as not only to show how deeply your own heart is interested in the cause, but to make every Christian feel that he sustains a great loss in staying away.* You will also frequently plead the cause of the Bible and of missions, with all the eloquence of which you are master, before your *whole congre-*

gation, and will make the salvation of the heathen a subject of prayer *every Sabbath day*, from the beginning of the year to the end of it. These, my son, are some of the ways in which you can make your influence felt to the ends of the earth, to the end of time, and through everlasting ages.

IN the June REVIEW the editors published a letter from Rev. Fred. S. Curtis, of Japan, that he says was intended to be a private letter, and in which he wrote with the freedom of first impressions, unguarded as they would not have been if meant for the public eye. We had supposed the letter to be at our disposal, and beg pardon if we have overstepped the bounds of privacy. Mr. Curtis says that at the time the Japanese tongue did not seem to him so difficult to attain as he had supposed; but that further study shows him that the language is no easy one to master. He was then studying under a bright young Japanese, who proved very much more helpful than the average teacher, and what had seemed before an insurmountable barrier began to seem a *comparatively* easy task to overcome, and in this somewhat elated frame of mind he wrote, but not for the somewhat critical public eye. He says the language is hard, and requires very close study to get hold of it, and that his use of it thus far has been confined to certain formulæ for baptism, etc., and a moderate use of it in colloquial forms. We owe this explanation to one who is a son-in-law, and who therefore wrote with family freedom.

A. T. P.

Dr. Dorchester on Romanism.

DR. DORCHESTER presents figures to prove that while the Catholics in the sixteen years from 1870 to 1886 increased four-tenths of one per cent., the evangelical population—by which it is presumed he means the Protestant—increased twelve and five-tenths per cent. He believes that, instead of the 20,000,000 Catholics which the *Sun* predicts will be

found in this country in 1900, the evangelical population will then be eighty per cent. of all the inhabitants. Dr. Dorchester calls attention to the amazing discrepancies between the figures of two Catholic Year-Books, one published in New York and the other in Milwaukee. Sadlier's, for instance, estimates the Catholic population of the diocese of Hartford at 35,000, while Hoffman's puts it at 200,000.

Speaking of figures, they may be

used very carelessly and actually mislead and deceive. For instance, take this paragraph: "One hundred years ago the world's population was rated at 731,000,000, of whom 174,000,000 were Christians. Now the population has doubled, and the Christians trebled." According to that there are now 522,000,000 Christians in the world. In other words every *third person*, taking the whole population together, is a Christian!

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Moravian Missions.

THE Moravian Almanac for 1889 gives the full statistics only for the year closing Dec. 31, 1887.

Receipts.

I.—FROM MORAVIAN CONGREGATIONS AND SOCIETIES.

1. In the German Province.....	£ 924	1	10
2. " British "	1,177	3	7
3. " American "	2,252	5	1
4. " West Indies and Surinam.....	229	6	2
	—	—	—
	£ 4,582	16	8

II.—FROM FRIENDS OF OTHER CHRISTIAN CHURCHES.

1. In the German Province.....	£5,124	1	7
2. " British "	1,995	9	3
3. " American "	68	17	5
	—	—	—
	£7,188	8	3

III.—Legacies.....	2,205	2	2
IV.—Interest from endowments.....	2,009	5	11
V.—From mite societies.....	707	9	10
VI.—Interests, more received than paid.....	109	18	6
	—	—	—
Total receipts.....	£16,803	1	4
Balance deficiency on the year's account.....	3,390	4	8
	—	—	—
Total.....	£20,193	6	0

Expenditures.

I.—For the several missions.....	£ 8,943	10	10
II.—Training of missionaries.....	363	6	3
III.—Sustentation.			
Pensions to 150 recipients.....	£5,975	9	9
Less interest of sustentation funds.....	3,759	17	8
	—	—	—
	£2,215	12	1
IV.—For education.			
1. For 239 children at school.....	£5,380	15	9
2. Apprenticing, etc. (65 youths, 48 girls).....	1,417	2	1
	—	—	—
	£6,797	17	10
V.—Expenses of management.....	1,707	0	6
VI.—Grants in aid and official journeys.....	165	18	6
	—	—	—
Total expenditure.....	£20,193	6	0

STATISTICS OF MORAVIAN MISSIONS.

MISSIONS.		Stations and Out-stations.	Missionary Ag'ts	Native Missionaries and Assistants.	Native Helpers and Occasional Assistant.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children	Day Schools.	Pupils.	Teachers.	Sunday Schools.	Children.	Adults.	Teachers.
Greenland.....	6	17	..	42	771	109	262	455	32	396	34	..	..	....	....	..
Labrador	6	40	..	60	480	223	121	427	6	208	4	..	..	....	....	..
Alaska.....	2	16	..	..	....	....	....	....	..	....	..	..	..	....	....	..
North America.....	5	9	..	12	80	31	6	108	1	17	1	1	1	19	3	4
West Indies (West) Jamaica.....	20	27	12	275	5,792	2,739	215	7,259	68	6,459	68	23	23	2,624	2,020	360
West Indies (East).....	..	..	..	..	....	....	....	....	..	....	..	..	..	....	....	..
St. Thomas and St. Jan.....	5	2	6	50	1,289	125	59	824	7	388	7	5	5	511	438	70
St. Croix.....	3	3	3	73	1,363	340	63	661	..	....	..	3	3	460	365	87
Antigua.....	9	13	6	136	3,482	1,220	127	2,634	14	1,629	23	15	15	1,316	1,160	175
St. Kitts.....	4	3	2	70	1,480	841	146	1,572	7	854	16	6	6	707	1,309	98
Barbados.....	4	4	2	47	1,525	242	59	1,415	20	2,362	29	9	9	598	175	61
Tobago	3	2	2	62	1,124	336	27	1,257	5	437	5	7	7	267	383	50
Demerara.....	2	..	2	27	341	34	4	293	2	179	3	2	2	111	126	28
Moskito Coast.....	12	20	4	33	490	1,036	320	1,448	10	545	10	10	10	630	50	36
Surinam.....	17	71	..	377	8,313	7,408	1,640	8,901	13	1,594	46	3	3	271	....	6
South Africa (West).....	12	39	6	226	2,258	1,730	1,714	3,538	18	2,039	42	6	6	45	174	9
South Africa (East).....	12	18	3	123	877	294	1,117	1,007	15	683	21	6	6	....	220	20
Australia.....	2	6	..	..	31	10	23	48	2	24	1	2	2	24	23	2
Central Asia.....	3	8	..	..	11	4	....	27	3	66	..	..	..	....	....	..
Total.....	127	288	48	1,613	29,707	16,722	5,903	31,869	223	18,280	310	98	98	7,653	6,446	1,006

The statistics for the North American Indian Mission and of that in St. Thomas and St. Jan are essentially those of the previous year on account of incomplete returns.

Each number of the Moravian Almanac contains an account of some special branch of work That for '89 describes the work among the lepers, which has been carried on for 67 years. It commenced at Cape Colony in 1822, and was continued until 1867, when it was handed over to the care of the Government Chaplain of the English Church. Just before that, in 1865, the Leper Home at Jerusalem was established and that is still continued under the special care of ten German and two English sisters.

Seventh Day Baptist Missionary Society.

REPORT FOR YEAR ENDING SEPT. 20, 1888.

Receipts.

Balance Sept. 12, 1887.....	\$247 35
Donations and interest.....	8,633 01
Received on Loans.....	3,800 00
Total.....	\$12,680 36

Expenditures.

Mission expenses.....	\$9,700 98
Paid loans.....	2,800 00
Cash in hand, Sept. 20, 1888.....	179 38
Total.....	\$12,680 36

The foreign work of the society is carried on in China by one missionary and wife with a lady physician at Shanghai, reinforced during the past year by another missionary. There are 5 native teachers and helpers, 2 schools with 36 scholars, 3 preaching places, 1 church with 23 members, 5 of whom were added during the year. Total number of patients treated 4,220, of whom more than half paid their fees.

There is also some work in Holland and among the Jews in New York City.

American Baptist Missionary Union.

REPORT FOR THE YEAR ENDING MARCH 31, 1889.

Receipts.

Balance on hand April 1, 1888.....	\$248 91
Donations.....	183,475 83
Woman's Bap. For. Miss. Societies	96,754 43
Legacies.....	51,608 27
Judson Centennial Fund.....	33,000 00
Income of Funds.....	19,773 75
Miscellaneous.....	6,465 07
Government grants in aid, etc.,	
India and Africa.....	7,068 51

Total receipts.....	\$398,394 77
Balance against the Union April	
1, 1889.....	8,173 56
Total.....	\$406,568 33

Expenditures.

For the Missions.....	\$355,197 79
Annuities from Funds.	11,486 97
Publications	2,261 75
Executive and Agency Dept.....	32,971 12
General Expenses, Rent, etc.....	4,650 70
Total	\$406,568 33

MISSIONS.	Stations.	Outstations.	MISSIONARIES.			NATIVE LABORERS.		Churches.	Baptized in 1888.	Members.	Sunday schools.	Pupils.	Schools.	Teachers.	Pupils.	Churches and Chapels.	Value of Mission Property.	Native Contributions.
			Men.	Women.	Physicians.	Ord. Preachers.	Unordained and other Helpers.											
Burma.....	20	537	41	79	3	124	513	521	1,912	29,952	329	4,546	468	1,467	11,477	404	\$297,402	\$46,067 65
Assam.....	7	61	8	12	1	7	66	29	195	1,966	33	812	82	83	1,974	39	18,670	692 20
Telugus (India).....	13	492	17	23	1	60	315	62	2,849	30,659	74	1,861	400	471	4,407	95	112,060	1,120 98
China.....	8	54	13	21	1	6	54	16	71	1,505	4	...	20	23	321	55	61,701	829 05
Japan.....	7	34	10	20	...	6	37	10	207	1,900	20	623	6	23	220	13	17,550	1,139 49
Africa.....	7	1	15	12	...	...	10	4	103	290	4	63	7	3	175	2	38,500	370 00
Total.....	62	1,179	104	167	8	263	995	642	5,337	65,272	464	7,905	983	1,070	18,574	608	\$545,883	\$50,219 37

This year closes 75 years of the organic life of this society, and the report makes special reference to the fact that the society was founded and celebrated its jubilee amid scenes of distress and anxiety, in marked contrast with this anniversary. Then follows a retrospect over the last 25 years.

Special attention has been paid to education, and the founding of high-grade collegiate and theological schools in Burmah, Siam, Japan and Europe. Four new missions in Sweden, Spain, Japan and Africa have been started. Among the more noticeable items in the growth of the work are the increase of the members in the South China Mission from 30 to 1,150; in the Telugu Mission from 31 to 30,659. The number of missionaries actually sent to the foreign field during the time has been 347, including missionaries' wives and unmarried women.

German Baptist Brethren.

REPORT FOR YEAR ENDING APRIL 2, 1889.

THE Missionary Committee report in regard to foreign work that the expenses have been \$1,055.54, expended entirely in Denmark and Sweden, where 5 evangelists have labored, holding 751 meetings. Twenty-eight conversions are reported.

The same committee have charge of Home Mission work and church erection.

The total income for the three purposes was \$6,237.16.

Baptist General Association of the Western States and Territories.

THIS society carries on its foreign work in Africa in connection with the Baptist Missionary Union. It has two missionaries on the Congo, who act under general superintendence of the Mission of the Union, but receive their support from and make their reports to their own Society.

The Consolidated American Baptist Missionary Convention

is engaged in no active work at present, simply holding on to its legal existence and guarding its only foreign interest at Port au Prince, Hayti. A native Haytian, a man thoroughly trained in this country and Paris, is ready to take charge of the work there as soon as the way may open.

Southern Baptist Convention.

REPORT FOR YEAR ENDING APRIL 30, 1889.

Receipts.

Balance of April 30, 1888.. .. .	\$3,609 63
Donations (total income).....	99,023 75
Bills payable (borrowed money)...	46,500 00
Loans and interest.....	451 26

Total.....\$149,584 64

Expenditures.

For Missions.....	\$87,188 32
Executive and Agency Depts.....	14,931 35
Borrowed money repaid.....	46,500 00
Loans.....	150 00
Balance cash in Bank.....	814 97

Total.....\$149,584 64

Liabilities. Loans on call.....	\$2,150 21
Less cash on hand.....	814 97

Total deficit..... \$1,335 24

The statistics are so incomplete that it is scarcely just to give them. So far as can be made out from the report they are as follows:

Total.....	Mexico.....	Brazil.....	Africa.....	China.....	
14	3	3	1	7	Stations.
53	10	2	4	37	Outstations.
32	7	6	6	13	Missionaries
27	6	6	6	9	Missionaries' Wives.
18	5	1	1	11	Other Female Missionaries
15	6	2	3	4	Ordained Native Preachers.
37	7	6	6	24	Other Preachers and Helpers.
32	16	4	2	6	Churches.
1,645	584	229	79	753	Members.
183	61	37	6	79	Baptized.
599	117	165	317		Pupils.
\$3,520 72	\$1,375 00	69 12	2,076 60		Contributions.

The report calls special attention to the fact that one-third of the annual receipts came in during the last months of the year, and nearly one half of that during the last two days. The result has been that the Board has had to borrow money and carry a heavy interest account. This ought not to be. Better late than never, but better still, never late.

An earnest appeal is made for the re-establishment of the Japan Mission inaugurated in 1859 but never really established on account of the death of the first missionaries by the loss of the ship in which they sailed.

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Arabs in East Central Africa. Tidings from a mission of the Free Church of Scotland in Nyassaland indicate that though the Arabs are by no means overcome, their power is decreasing. These Arabs are cruel and treacherous; they shoot down the natives without any compunctions; villages have been destroyed and parents and children killed; but at the latter part of April matters were quiet. No news has been received from missionaries on Lake Tanganyika, the road between that lake and Nyassa having been closed by the Arabs. A letter from Dr. Kerr Cross at Karonga, April 20, gives much credit to Captain Lugard, who has so managed his 150 poorly armed natives that they had prevented the Arabs from advancing, and had saved many natives from massacre. Dr. Cross had been driven from his home in the highlands, but at Karonga they were holding two services on the Sabbath, at one of which they had 600 people present.

—Congo Mission. Mr. Richards, of the American Baptist Missionary Union, reports that the work at Banza Manteke, the place whereso many converts have been baptized, is still prospering. The young church has been greatly tried by persecution as well as by sickness and death. Not less than twenty of those baptized have died, and the fatality has been a great stumbling-block to the heathen, who have asserted that the sickness was sent by their gods because they have been neglected. This has prevented many from accepting the Christian faith. The heathen are bitterly opposed, and would take the lives of the Christians if they could. Recently 17 were baptized, and others are asking for the ordinance, and the knowledge of the truth is spreading far and wide.

—Mr. F. S. Selous, the South African traveler, in his recent expedition, visited the French mission on the Zambezi, where he found the families of Messrs. Jeanmairet and Jalla at Sesheke. He says that the mission has passed through the greatest difficulties, and that their situation is far from agreeable. They are shut out from communication with the outward world, the receipt of letters depending entirely upon chance travelers or merchants. The crocodiles devour all their domestic animals. The kindness of the missionaries is having great effect upon the people, but Mr. Selous says that the Barotse valley is in a deplorable condition on account of the periodical inundations of the Zambezi, and the fevers which result therefrom.

—Stanley puts the population of Africa at 250,000,000.

—In the midst of serious dangers, says the *Presbyterian Messenger*, the missions are

prospering at Nyassa. The Free Church of Scotland has opened a new station at Malindu, on a high plain at the north of the lake. Malindu is surrounded by 17 villages, embosomed in gardens of magnificent bananas.

—Along the valley of the Nile from Alexandria to the first cataract are 79 mission stations and 70 Sabbath-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 17,179 educational books.

—The Congo Railway. The Belgian Chambers have voted a subscription of ten million francs toward the cost of the Congo railway. This does not mean that Belgium and the Congo Free State are to come into any political relations, but the subscription is made in the interests of Belgian commerce. A Zanzibar merchant has contracted for the transport along the Congo of the material for the construction of the railway.

—A new station on the upper Congo River has been opened by the American Baptist Mission. It is 170 miles above Stanley Pool. Lieutenant Taunt, U. S. commercial agent on the Congo, says this is the only mission on the river which has been successful.

—A navigable channel has been discovered in the delta of the Zambezi River, Southeast Africa, by which vessels can enter the main river. This will greatly facilitate the advance of missions and civilization in that region.

China.—One of the missionaries of the China Inland Mission, a Scotch gentleman worth a million, is living in China on twenty-five cents a week, using all his fortune in the work.

—In Pang-Chuang, a missionary from North America tells the story of a mission there, almost entirely depending on the work of a single woman. She seemed to have inspired the women, for some of them are said to sit up half the night working, in order to raise sufficient funds to build a chapel. They have already collected \$15.

—American Citizens. Our minister in China officially reports that there are in China 1,022 American citizens resident within the empire, of whom 506 are entered as missionaries, though the 400 resident in Shanghai are not classified as to their occupation. The extension of the Tientsin and Tonsan railroad to Tung-cho has received the imperial sanction, and it is expected that notwithstanding all opposition to its construction work will be immediately begun. The journey from Tientsin to Peking can then be accomplished by rail in three hours, instead of as many days, as now.

—Work among the Hakkas in Southern China is very encouraging. Says a missionary: "The Hakkas will be evangelized sooner than

any other Chinese." They are devoted to letters, and are opposed to foot-binding.

—The English Presbyterian missionaries in China, after 17 years' persistent effort, have secured an entrance into the important city of Chiang-pu, and arrangements have been made for building a church there, the cost of which (about \$3,000) is to be met by Rev. A. Gregory, one of the missionaries to occupy the new station.

Cuba.—The Roman Catholic Bishop of Havana appealed to the Governor of the Island to close the cemetery which the Baptists had opened in that city, but the Government in Spain has decided that the Baptists were acting according to the laws, and may have their place of burial.

England.—The report read at the ninth annual meeting of the Church of England Zenana Missionary Society held on May 3d stated that the European missionaries of that society in home connection number 105, that there are 57 assistant missionaries in local connection, and 507 native agents. Four new stations have been opened during the year. The Committee reported also the acceptance of the following calls for new work: A normal school for female teachers at Amritsar; a boarding school for the village girls in the Krishnagar district; a boarding-school for Christian girls at Kandy, in Ceylon; and the establishment, in conjunction with the Church Missionary Society, of the Buchanan Institution for training female workers in the Diocese of Travancore and Cochin. The general income of the society is the largest ever received, being 24,866*l.*, an increase of 1,688*l.* The total expenditure was 25,802*l.*, an increase of 1,240*l.*, 2*s.* 2*d.* In addition to the general income, there was 2,786*l.* from various sources.

—Great Cities and their Dangers. Thirty years ago in Great Britain 24 *per cent.* of the whole population were occupied in agricultural pursuits. Now, only 14 *per cent.* of the population are so occupied.

Ireland.—High Ritualism is not confined to England. The "Protestant" rector of Donegore, Ireland, Rev. J. Hunt, has recently advocated the efficacy of the masses for the living and the dead, the supremacy of the Pope, and has stated that he believes that the only church in the country which has real orders is the church of the Roman obedience.

India.—A fact of significance in India is the appointment of two native Christians in Travancore as magistrates by the Maharajah. Formerly magistrates had religious as well as secular duties, and conservative Hindus raised an outcry against the innovation. A protest was signed and sent to the Maharajah, stating that unless the Christians were dismissed the petitioners, who were of the high castes, would not pull the car at the coming car-festival in Padmarabapuram. A serious revolt was threatened, but the native sovereign held his ground and

quelled the riotous spirit, and the car was pulled as usual.

—In addition to the number of converts which are reported, and the considerable number of secret disciples among the men, it is believed that there are thousands of women in the zenanas of India who are Christians. They are unable to declare their faith, but the influence of their Christian lives will be powerfully felt in their homes.

—The income of the British Government in India last year from the opium monopoly was \$30,000,000.

—Mr. George Muller is still in India, where he has been preaching and addressing a large number of meetings, calling upon the unconverted to turn unto the Lord, and inciting Christians to increased love and good works.

—A wonderful work of grace is in progress at Sealkot. Some four years ago the Scotch Mission began to baptize inquirers among the low caste people in the villages. The first year the missionaries registered about 30 baptisms, the following year about 400, the next year near 700, the next nearly 800—that is to say, about 1,900 baptisms in less than four years, all in one district. Neither is there any abatement of the wonderful movement now. The opening month of the year witnessed nearly 200 baptisms, and it is hoped that a harvest of 2,000 will be gathered in before a new decade opens on us.

—The Moslems of Delhi have opened a seminary in which preachers are taught all the objections of Western infidels against Christianity that they may go forth to oppose the Christian preachers in town and country.

—A few years ago the offerings at the temple at Monghyr, India, amounted to \$50,000, during the two days of the annual festival; now they are only \$20,000. The priests say to the missionaries, "You are the reason. Your preaching and your books have taken the fear of us and of our gods from the hearts of the people."

—The Madras Bible Society, the largest of the Indian auxiliaries, was established in 1820. Under its auspices the entire Bible has been translated into the Canarese, Malayalam and Telugu languages, the New and parts of the Old Testament into Decani Hindustani, and the Tamil Bible has undergone revision. It also publishes the New Testament in Tulu, and portions in Koi, Konkani, Badaga and Sanscrit. In 1888 it distributed by sale over 130,000 copies. In addition to the central depot at Madras branch depots are maintained in the principal Mofussil towns, while some 60 colporteurs either supported or aided by the society's funds are employed to sell the Scriptures chiefly in the country districts. Distribution is also effected among the natives of South India, resident in Burmah, Ceylon, South Africa, the Mauritius, the Straits Settlements, the West Indies, British and Dutch Guiana.

—Mr. Caine, M.P., sends a letter which speaks of a most remarkable movement in

Benares. A meeting was summoned in that great center of idolatry in consequence of what had been said in the British House of Commons on the liquor traffic in India. A distinguished Brahmin, who had been trained in a mission college, and is the head of a large Hindu brotherhood, took the chair. Through his powerful influence the caste of Ahirs, and other smaller castes, have, as the result of the strong feeling of the meeting, decided to prohibit all liquor drinking in their caste regulations. By the inexorableness of such regulations from 40,000 to 50,000 of the people of Benares have become total abstainers. The drink-sellers are now appealing for a reduction in the price of their licenses on the ground that the sale of liquor is stopped. Such a unique movement among idolaters ought to furnish a lesson to our statesmen.

Japan.—"The Independent" says: "A Japanese Christian church in Seto recently had occasion to build a house of worship. The building was completed in May; then it became necessary to report it to the Government for registration. Hitherto every church building in Japan has been registered as private property in which Christian service would be held. No recognition being given to Christianity, its churches could not be registered as such. But as the Constitution makes all religions equally lawful the pastor, Mr. Kato, and the local official, agreed that there was no reason for not registering this as a Christian church, exempt from taxation, with all the rights and privileges of a Buddhist temple. Such a request had never gone up to the Government before, but they decided to try it. It was granted immediately. So this little country chapel is the first building ever registered in Japan as a Christian church."

—In Japan, in 1714, the number of temples was 395,087. The latest enumeration, made two years ago, showed that the whole number had been reduced to 57,842.

—Bishop Fowler has just made an extensive official tour of Japan. He reports an encouraging vitality in missions, and a disposition on the part of leading men to embrace, or at least encourage, Christianity.

—In Nagoya, with a population of 350,000, he found a vigorous church only three years old, and in the past year increased from 35 to 70 members. One of these is an eminent lawyer, another a physician trained in German methods, and a third is an influential editor. The Mayor of the city said to him: "I have observed the reform wrought in Christians. I think if Christianity were established over the city, and accepted by the people, it would make government easy, and the people much better. I will do all I can to help your work."

Jews.—Jews in Paris. Mr. Solomon Feingold, Jewish missionary in Paris, writes that his work is marked by tokens of encouragement. Many Jews visiting the Exhibition find their way to the mission room, where the Scrip-

tures concerning the true Messiah are expounded to them. Some Rabbis, says Mr. Feingold, have become convinced of the truth of the New Testament.

Judaism and Ethics.—There is no doubt that the more thoughtful adherents of Judaism are gradually drifting away. They do not care to carry out the ceremonial law because it does not speak to their hearts, and since this is all they have been taught of their religion, if they neglect it, there seems to be nothing left. Their souls cry aloud for truths that shall sustain them in their hour of trial and temptation, that shall teach them how to live and how to die; and all that is given them is more or less unmeaning rites. Will not those who love their ancient faith, who feel that its doctrines embody all the elements of a morally beautiful life, come forward now when danger threatens it, and zealously labor to show forth its more spiritual truths?—*Jewish Messenger*.

—There are 47 organizations engaged in the evangelization of the Jews, with 377 workers and 195 stations. At least 150 of the missionaries are converted Jews.

Korea.—Progress of the Gospel. The work in Korea has been abundantly blessed of God. The country was opened to the world by treaty in 1882. Dr. Allen, the first missionary, arrived in 1884. Others, including the two Chinese missionaries from the Fuh-Kien native church, followed in 1885. In July, 1886, the first convert was baptized. In the autumn of 1887 the first church, a Presbyterian, was organized with ten members. In February, 1888, a union week of prayer among the natives was held. In May, 1888, "the check in Korea" appeared. In July, 1888, all signs of the "check," as far as the land is concerned, have disappeared, and it is stated that during the past year (1888) the church in Korea has multiplied fivefold—there are now over 100 Christians in the land. Eight native Korean workers spent a month just before the close of the year at Seoul, in receiving instruction and praying for the power of the Holy Ghost, before returning to their homes and work. During their month's stay there were 28 applicants for baptism, 19 being received.

Russia.—Twelve hundred converts have been baptized in the Baptist Mission in Russia the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

Scotland.—The mission of the Free Church of Scotland on the Lake of Gallilee, in Palestine, is prospering. A liberal friend of the cause in Scotland has promised \$6,500 to build another house for the missionaries at Tiberias. This is chiefly a medical mission.

Syria.—Dr. George E. Post, in an article on the outlook in Syria, says: "Little by little the light is stealing in. Men of all religious opinions are inclining to toleration."

The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge, and the referee in all cases of doubt or dispute. Those who are far from the spirit of the New Testament claim to be evangelical. Everything is ripening for a grand demonstration of the power of the Holy Spirit."

Turkey.—A concession has been granted by the Sultan of Turkey for the construction of a railway between Jaffa and Jerusalem; and a still more important railway scheme has been approved by the Imperial Council, and only waits the sanction of the Chancellery and the signature of the Sultan. That scheme includes a line from Acre (Ptolemais) to Damascus, running through Galilee, crossing the Jordan near the waters of Merom, and passing by the ancient Cæsarea-Philippi, leaving Mt. Hermon on the left. The projector craves, also, the sole right to run steamers on the Sea of Tiberias.

—The total imports of Damascus for 1888 were \$3,056,670, against \$1,991,215 for the previous year; and the total trade rose to \$4,746,825, against \$3,698,585 for 1887. The only industries in the province worth noticing are the bitumen wells on the western slopes of Mt. Hermon, for which a concession has been granted netting 65 per cent. to Government, and 35 per cent. to the contractor.

United States.—Departure of Missionaries.—A memorable meeting, on the occasion of the departure of a large number of missionaries to different parts of the world under the care of the A. B. C. F. M., was held in Boston August 29th. The missionaries number 49 in all, of whom 19 are returning to fields of labor which they have already occupied, some of them for a long term of years, while 30 are going out for the first time, several of them being children of missionaries. Of the whole number, 20 are going to Turkey, 8 to Japan, 17 to China and 4 to India. One of the new missionaries is a granddaughter of the Rev. William Goodell, D.D., of Constantinople, whose life was spent in planting the institutions of the gospel in the Turkish Empire.

—The appropriations of the American Baptist Missionary Union for the year ending March 31, 1890, amount to \$402,735.71. Much new work is provided for, and the schedule is more nearly in accordance with the estimates from the missionaries than for many years.

—Non-partisan Indian Schools.—It is announced that Commissioner Morgan has determined to substitute as rapidly as possible on the Indian reservations non-partisan public schools under the supervision of the Indian Bureau, for the schools under charge of several religious

bodies—Presbyterian, Methodist, Episcopalian, Quaker, Roman Catholic—which have received Government support since General Grant's first administration under the contract system. This is done on the ground that the Government cannot sustain sectarian institutions. The system was a mere makeshift, and it must be abandoned. The purpose to abandon it, however, is not original with General Morgan. It was broached under the Cleveland administration and was one of the things for which Mr. Cleveland was roundly abused. The Government cannot, of course, abolish the mission schools of these religious bodies. They have a perfect and equal right to maintain them, but not under contract with the United States.—*Springfield Republican*.

—The Indian Industrial School recently established in Tucson is one of the most promising institutions in Arizona, and although it has been organized only about one year it has 70 Indian boys and girls, all of whom appear to be making remarkable progress in conforming to the habits of civilized life.

—The Roman Catholic Plenary Council of 1884 authorized a revision and rearrangement of the Catholic prayer-book. This work has just been finished, and will shortly take the place of the books which have been in use hitherto. It is so arranged that the entire service of the mass for every Sunday in the year can be followed by the congregation just as it is said by the clergyman. Every page in proof sheets was sent to every Catholic bishop and archbishop in the United States, and, as issued, it will have the unanimous indorsement of the hierarchy.—*The Independent*.

—There are 1,000 Christian Chinamen connected with the Congregational missions in California and Oregon.—*Spirit of Missions*.

—Chan Chu Sing, a converted Chinaman, has been licensed as a local preacher in the Methodist Episcopal Church, and will engage in mission work among his own people in Los Angeles, Cal.

—Missionary Interest in America. Rev. H. Grattan Guinness is still in the United States, and (writes Mrs. Guinness) is being graciously prospered in his efforts to help poor Africa. After completing his tour in Ohio, with Dr. Ashmore, he traveled West to Kansas, taking Nkoiyo, the Congo youth, with him, and held missionary meetings in the towns of Marion, Peabody, Newton, Arkansas City, Wellington, Wichita, Hutchinson, Florence, Emporia, Aveline and Topeka. Many noble-hearted Western pioneers were led in these meetings to volunteer for missionary work in Africa. A new mission was founded, bearing the name of "The Soudan Pioneer Mission," and a branch established, with enrolled members, secretary and treasurer, in each town. This

work promises to spread over the entire State of Kansas. Arrangements have been made for Mr. Guinness to visit Kansas City, and also to address the assembled secretaries of the Y. M. C. A., in the States of Nebraska and Minnesota. There is an earnest missionary spirit awaking in the West, and the prospect of the utilization of its pioneer energies in the work of opening the dark Soudan to the light of the gospel.

Miscellaneous.—The last issue of the annual statement in regard to Roman Catholic missions has just been sent out from the Propaganda press, and from it we gather that in Ireland the Roman Catholic estimated number of Romanists is 3,792,357, with 3,251 priests and 2,547 chapels. In England the Roman Catholic population is stated to be 1,353,455, with 2,340 priests and 1,261 chapels, and in Scotland 338,643 Romanists, with 329 priests and 295 chapels. It is not by any means likely that these figures have been understated, and they may, therefore, be taken as a fair basis for any comparative statement with reference to the spread of Romanism in these islands. And yet many Christians "see no cause to fear that Popery will ever gain ground in England again"!

—In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sunday-school scholars—an average of 25 to each station. In the 20,000 Protestant mission stations there are 1,000,000 of native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the gospel preached from the Bible—an average of 100 to each station.

—Missions and the Eastern question. An English officer of distinction said: "The American missions alone are doing more for the satisfactory settlement of the Eastern question than all our governments. By their contact with peoples of all nations they are teaching them mutual interest, respect and confidence, and so doing more than any other force to make the whole world one."

—The mission press is a power reaching far beyond the personal influence of the missionaries. Portions of the Bible, "Peep of Day," hymn books, tracts, and sermons translated and circulated among the natives give evidence of the patient study of intricate languages, and these will bear fruit an hundred fold. The Religious Tract Society also has a part in the foreign field; besides scattering the good seed abroad, its own enormous circulation is largely increased by the issues from foreign depots. In Java the "Union for Spreading Christian Literature" aids in the propagation of the gospel, and in most mission fields the work

of the press is a significant element in the advance of Christianity.

—The Home Missionary work which is sustained by the women of the Presbyterian church, and which consists largely in the establishment of Christian schools, is meeting with great favor. The new buildings at Tucson, Arizona, and Albuquerque, New Mexico, are complete and in use. The work among the "Mountain Whites" in Western North Carolina is rapidly developing, and just now promises great enlargement. The school near Asheville has done good work, but the necessity has constantly been felt for one of a higher grade, where girls of fine promise might continue their education. This is now made possible by special gifts from parties who have visited the region and examined the work done. The gifts already made are as follows: One of \$35,000, two others of \$10,000 each, and several of \$2,000 and \$1,000 each. A beautiful and extensive property, now known as the "Oakland Inn," just outside the limits of the city of Asheville, has been secured and will be devoted to the purposes of a higher Christian education.

—John Newcombe, of the English army, went out to Cumbam as a missionary of the American Baptists, unordained, and untrained as a clergyman. Last year he baptized 1,400 converts. In three or four years he has gone over a circuit of 3,400 miles preaching and baptizing.

—The Bishop of Moosonee (says *The Church Worker*) exercises jurisdiction over an area as large as Europe, extending all round the Hudson's Bay territory and reaching up to the North Pole. The distances are enormous, and the shortest way to the northern part of the diocese is to come to England first, and then go out in the yearly ship which enters Hudson's Bay. The Bishop has everything to do for himself, and is a good printer, bootmaker, carpenter, bricklayer, etc. He has been a worker in that far-away locality for nearly forty years.

—These are years of destiny. We are making history. The first century of Christianity was proved by miracles. This latest century of Christianity is proved by achievements. We must work faster or we will go down. God has planted this nation and given Christianity here the greatest opportunity. The way to bring more money to this society is to plant wider. Fill the land with your publications. Money must come or the missionaries cannot go out. We want men equal to the work. We want strong, earnest men. God is here working out the problem of the ages with us. If we trust in the Lord God omnipotent all will be well.—*Dr. Goodell on Home Missions.*

—Persecution of dissenting Christians seems to be increasing in all the countries of Central and Eastern Europe. Their rapid progress has alarmed the clergy of the established churches, and they are putting forth every effort possible to suppress them.





CLOSELY BOUND

SYNOD OF BRAZIL, from a photograph taken on 7th September, 1888, the day after the organization of the Synod. AN OBJECT LESSON on the Race Question. The older men in the front row are the representatives of the white constituency, for the grace of God that is in him. The younger men in the back rows are the young licentiates of the lower step. The majority of the native ministers can not be distinguished from the Anglo-Brazilian missionaries.